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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-
ISM, AND THE ARGUMENTS BY
WHICH IT IS USUALLY SUPPORT-
ED.

(Continued from p. 8.)

No. II.

IN proceeding with my remarks upon Mr. Wright's Essays, which I take up, not so much for the sake of the work itself, as by way of textbook for examining some of the fundamental principles of Socinianism, I wish to make a few remarks upon the following definition:—"What is in the least contrary to reason cannot be taken as a ground of reasoning respecting other subjects." (p. 54.) With this definition, abstractedly considered, I have no fault to find; for what is contrary to reason cannot, of course, be taken as a ground of reasoning: it cannot be true itself, much less a basis of truth; for although the soundest reason may not always enable us to apprehend truth, it can never really contradict it. But when it is implied, as is clearly done in what follows, that the doctrine of the Trinity, of the hypostatical union, or of the miraculous conception, are among the doctrines that are contrary to reason, I cannot but protest against so bold an assumption of the very point in dispute. I deny that any of these doctrines are in the least contrary to reason; nor are they, in reality, more incomprehensible than the union of soul and body, and many other phænomena connected with the physical history of mankind. It would, therefore, be just as rational to say, that these

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facts are contrary to reason, because we cannot comprehend them, as to assert the same of the foregoing doctrines on the same ground.

Every sentence, indeed, in the paragraph of which this definition forms a part, seems open to some objection. But I will only further observe, that there is a fallacy in the process through which this reasoning is conducted by the author. He remarks—"What cannot be comprehended cannot be a first principle; for first principles must be clear and indubitable. What the generality of men cannot comprehend, by the exercise of common sense, must remain to them incomprehensible: and what a person does not comprehend, he cannot build upon as a fundamental truth. It follows, that nothing which remains a mystery, or which cannot be comprehended, can be an essential doctrine of Christianity."

In the conclusion of this argument "an essential doctrine" is substituted for a "first principle," as stated in the first clause; and the inference cannot be admitted by any one, unless he be disposed to concede, that nothing can be an essential doctrine of Christianity, but what is also a first principle. Indeed, through the whole of this discussion the author uses the three phrases, *first principles*, *fundamental truths*, and *essential doctrines*, indiscriminately, although it is evident, that many doctrines may be essential, which are not fundamental; and that even fundamental truths may not always be the same with first principles.

It should be added, that it is not

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the business of common sense to comprehend, but to apprehend and to distinguish. To comprehend a truth requires more than common sense ; which, indeed, may readily apprehend even the abstrusest truths, when the terms in which they are conveyed have once been clearly explained, while yet it may require much patient investigation and severe mental discipline, if not superior intelligence and quickness, to comprehend it ; or even though it may at last be found, as a whole, beyond our comprehension.

I have less to object to in the positions which follow.

“ We certainly ought not to build a doctrine, much less a fundamental doctrine, of religion, on mere figures of speech. The Gospels contain many parables ; and we well know, that the design of parables is to illustrate subjects : consequently, we are not to expect to find first principles in the parables of Christ. To regard what is parabolical as essential doctrine, is to substitute the illustration in the place of the thing intended to be illustrated. In the New Testament, some words are ambiguous, and cannot be properly explained, without comparing them with what is more clear and definite : of course, nothing important ought to be founded on such terms. Leaving what is figurative and ambiguous, common sense may discover the fundamental doctrines of religion in the plain and positive declarations of Jesus and his Apostles. What is not plainly and positively asserted in the New Testament ought not to be regarded as an essential part of Christian truth.”

No essential doctrines depend on a single text, much less on the interpretation of a parable. They are all taught clearly and repeatedly, besides being illustrated in a great variety of ways. The true method of determining them, therefore, is to take the plain declarations in their obvious meaning, and to compare

the apprehensions of them, which we have thus cherished, with the illustrations which are intended to elucidate them. All sober Christians, I imagine, will be contented to abide by this test.

I agree, therefore, also, on the whole, to the following position :—

“ What cannot be supported without the aid of criticism, inference, or commentary, however true and important in itself, cannot be a fundamental truth of the Gospel : for fundamental truths are expressed in the plain words of Scripture. The leading doctrines of Christianity depend not on the construction of particular phrases : they appear on the very face of the Gospel history, and present themselves to the eye of every impartial reader.”

But I have something to object to the sentiment by which this declaration is introduced.—

“ Until first principles are established, no standard exists to which criticism can reduce what is difficult or uncertain : no settled ground of inference appears : commentary may be mere conjecture : for they are the stamina and elements of all further knowledge. We may expect to find them expressed with clearness, not merely in a few detached passages, but in the discourses at large, delivered by Jesus and his Apostles, not sketched in faint colours, but making a prominent figure.”

In the first place, I do not think it a safe practice to rest much stress upon what we may expect in a revelation from God. We must take the revelation thankfully, as it is given to us ; and must be content often to find it different from our anticipations. The Jews expected no good thing to come out of Nazareth. They expected their Saviour to be a temporal prince ; and, because they would not receive what they did not expect, they fell into fatal apostasy.—Secondly, I have already assigned some reasons for denying, that, until first principles are established, no

standard exists, to which criticism can reduce what is difficult or uncertain; for though it should never be a settled point, what are first principles, and what are not, every position may still be established or disproved, by applying the received rules of interpretation to the language of Scripture, which may be supposed either to confirm or to confute that position. It is, indeed, of high importance to determine what doctrines are essential, and what are of secondary value, yet not so much in order to discover standards of reference for the establishment of other truths, as symbols of agreement, according to which those who follow the same interpretation may worship and unite together.

But the sentiment, from which I most dissent in this part of the work, is that which follows.—

“If every thing in which the followers of Jesus differ was laid aside, they would be found to retain the first principles of Christianity. In fact, their differences relate principally to things which Christ never taught, at least in plain unambiguous terms.”

Can it be other than a first principle of Christianity to ascertain what is the character of Christ, its Author; to determine whether or not Deity is to be ascribed to him, whether he is a created being, or the uncreated God, the Creator and Maker of all things? Whatever be the truth in this question, it is, doubtless, a question upon first principles; and those who answer it differently are of different religions: and although much practical excellence may possibly comport with minor misapprehensions of the Gospel, yet certainly the misapprehension of so awful a mystery—a misapprehension attended with this grave consequence, that either one of the contending parties must be involved in the guilt of worshipping a creature with the worship due to the Creator, or the

other in that of denying to the Lord who bought them the glory due unto his name, cannot be a matter of slight moment. I admit, indeed, as our author says, “that superior piety and rectitude of heart and life which the Gospel requires can be produced only by the influence of its leading principles.”

But it still remains a question, what constitutes that superior piety and rectitude of heart and life which the Gospel requires. Who shall determine to whom this high distinction belongs, but God who knows the heart? We may indeed trace effects of it in many instances; and “wherever it is produced we may safely conclude that the first principles of Christianity are received and operate; for, as there can be no effect without a cause, the effects peculiar to the Gospel cannot be produced without the influence of its principles.”

But we are liable to mistake in this matter, and to imagine that the heart is right towards God, merely because we see the conduct decorous towards men. What, I would ask, is meant by the heart being right towards God? And can this holy disposition exist unconnected with the peculiar truths of Christianity? Can *his* heart be right with God who regards Christ as God, if he be a created being; or which, if he be God, considers him as less? And consequently, can an inference be justly drawn with certainty from a correct line of conduct or a benevolent character to the soundness of the creed which formed that character and regulated that conduct? Much encouragement may, indeed, be derived from the support afforded to dying Christians, and from the assured and even triumphant anticipations of future beatitude, which they are sometimes permitted both to enjoy and to express. Generally speaking, it must be a true faith that produces such an effect; and, in

point of fact, Christians often *do* receive comfort from the evidence which such a spectacle affords as to the soundness of their religious principles. But even in the best authenticated cases of happy deaths, it would be unsafe to infer the correctness of a speculative, and especially of a peculiar, theological creed from such instances; because the comfort and the triumph may possibly spring, not from the *peculiar* creed of the individual, but, in spite of it, from some better principles received with it; and we must be left at last to search for our principles and doctrines in the plain declarations of Scripture, and to make Revelation itself its own interpreter. If I were asked, what are the first principles of all religion (taking the word Religion in its largest sense,) I should answer, that St. Paul has determined them to be the eternal power and Godhead of the Creator, together with that inextinguishable conviction of the natural conscience, that all who disobey his laws are worthy of death. (Rom. i. 20—32.) If I were asked, what are peculiarly the first principles of Christianity, I should answer, that the same authority has determined them to be repentance from dead works, faith towards God, the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. (Heb. vi. 1, 2.) If I were asked further, what is the grand fundamental truth of the Gospel, I should still adopt the apostolic language, and say, "Other foundation can no man lay than that is laid, which is Jesus Christ;" (1 Cor. iii. 11;) a text which is further illustrated by our Saviour, saying, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." But with regard to essential doctrines, nothing more, I think, can be determined, than that all are entitled to that denomination without which we can neither have a right

conception of our own condition, or of the relation in which we stand to God, nor be disposed to come to him rightly. That all persons, calling themselves Christians, agree in these doctrines, is more than can be affirmed. Still, however, I do not hesitate to subscribe to many of the maxims which the author advances as fundamental.

Such are some of his statements; but I greatly object to his deductions from them. I may exemplify this by a reference to his deductions from the maxim, that God is a Father, and acts in the relation of a Father to all mankind; from which Mr. Wright infers the great improbability of eternal punishments. The unlearned Christian may judge between these conflicting opinions, by comparing each of them with the language of Scripture, as the question at issue is not, what a being, who is love, is *likely* to do, but what he has declared he *will* do. It appears obvious to common sense, and may strike even the most unlearned Christian, that our human deductions from the scriptural declaration, "God is love," ought not to be set in opposition to his own repeated declarations, that the punishment of the wicked shall be eternal. It is more likely that we should be mistaken in our reasoning from his revealed character and relationship to mankind, than in our sense of his plain words, declaring his own intentions, in intelligible terms, like the following: "These shall go away into everlasting punishment;" (Matt. xxv. 46;) "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) God is not *only* love; He is truth also: and surely those who venture to dispute his revealed word, because it is at variance with their own conceptions of his revealed character, or with a view to find relief from a variety of gloomy apprehensions, and attain to more cheering views of

futurity, ought to beware of such texts as speak of them that perish because they receive not the truth, that they might be saved. (2 Thess. ii. 10.) What indeed is this, but doing the very thing against which Mr. Wright has often cautioned his readers—introducing, as essentials of Christianity, doctrines built upon inferences and arbitrary expositions of ambiguous words and figurative passages of Scripture? Nor, indeed, has Mr. Wright correctly stated even that fact, on the warrant of which he teaches us what declarations of Scripture we must believe, and what we may safely reject; for all men do not agree, as he insinuates, in regard to the revealed character and relationship of God to mankind. That God is a Father, indeed, is admitted by all. But some maintain, that in the highest sense of the term, he is so to those only who are made his children by adoption and grace, according to what our Lord said to the Jews, "If God were your Father, you would love me." (John viii. 42.) God is love also, it is granted; but wrath is ascribed to him as well as love; and there are children of his wrath as well as children of his love. We are all born, subject to his wrath (Eph. ii. 3,) which is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (Rom. i. 18;) for which thing's sake the wrath of God cometh on the children of disobedience. (Col. iii. 6.) It is written also of certain impenitent sinners, that he sware in his wrath, "They shall not enter into my rest;" (Heb. iii. 11;) and, not to multiply quotations, the heavens and the earth, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. iii. 7.) Are we, then, to reject these declarations, while we receive the others?

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent, CONTEMPLATOR, in your Number for November last, proposes the following questions: "Has the Gospel been generally propagated; and have the nations afterwards apostatized? Or has it been diffused only through the Roman empire; and is it not to be sent to all the world until after the conversion of the Jews?"

I will not venture to call the following remarks "a solution of these questions;" but if he will accept of an "opinion," (which he seems inclined to do at the beginning of his communication,) mine is at his service, if you think it worthy of insertion.

I hope that he will excuse my reversing the order of the questions, and not venturing to give even an opinion on the respective periods at which the whole world will be evangelized and the Jews converted.

We have decisive evidence that the Gospel had passed beyond the limits of the Roman empire, even in the Apostolic age. The Church at Babylon is proof sufficient.

I believe that some early writers took the texts to which your correspondent refers, literally, and supposed that all nations had received the Gospel; but I apprehend that the expressions employed do not require, or even in common usage warrant, this conclusion. The expression most commonly employed is *ἡ οἰκουμένη*. We find it in Matt. xxiv. 14: "This Gospel of the kingdom shall be preached in all the world." Rom. x. 18: "*Their sound went into all the earth, and their words unto the ends of the world,*" *τα ἡχη αὐτῆς οἰκουμένης*, which is the Septuagint translation of the nineteenth Psalm. Acts. xxiv. 5: "*A mover of sedition among all the Jews throughout the world.*" The word here used undoubtedly implies the habitable world in general; but it is used in a re-

stricted sense by the Seventy, and applied to the Babylonian empire, (Is. xiii. 11. xiv. 17.,) and to the kingdoms of Judah and Israel.— (Isaiah xxiv. 4.) In the same manner it is used to designate the Roman empire. Luke ii. 1: "*All the world should be taxed;*" and probably (Acts xi. 28.) "*a great dearth throughout all the world.*" Similar expressions were constantly used in speaking of the Roman empire, and extravagant hyperboles were framed to flatter the "*Senatum populumque Romanum, totius mundi dominos, domitores orbis et præsules: qui cum quicquid subjacet cælo, penetrarent triumphis...subjugatum virtute sua orbem totum quâ terra protenditur, proprio limite signaverunt.*" (Æthici Cosmographia. sub. in.)

Another expression (*ὁ κόσμος*) is used, Rom. i. 8: "*Your faith is spoken of throughout the whole world;*" but it is also used in a general manner, by no means conveying an idea of the whole habitable globe. "*The Pharisees said....Behold the world is gone after him,*" John xii. 19. Jesus answered him, "*I spake openly to the world,*" John xviii. 20.

I believe that only two passages remain; Matt. xvi. 20, "*preached every where,*" *πᾶσα γῆ*; and Col. i. 23, "*the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven.*" I should understand the former of these passages only to mean that they went wherever they could, and preached the Gospel wherever they went; and I conceive that the latter is intended to display the fullness and freedom of the Gospel dispensation, which had been preached to the Colossians, who, as the Apostle had just observed (ver. 21,) were "*sometimes alienated,*" &c.—It appears from the context that this was his design, and that he only meant that every creature under heaven was included in the invitations of the Gospel, without the restrictions of

former dispensations; and that he who thirsted, whether Jew or Gentile, bond or free, might take of the water of life freely.

I have remarked nothing respecting historical evidence, because the passages in question, as I understand them, do not seem to require it; and because I have already said, perhaps, more than enough. I cannot, however, close this paper without mentioning what has been forcibly impressed on my mind by the inquiry; and as I freely confess that it has been too apt to lose its effect on myself, I trust that your readers will not be offended by my reminding them that whatever doubts may arise as to the degree in which our Lord's commandment to "*teach all nations,*" was executed by those who first received it, there can be no doubt that the commandment, with all its awful responsibility, has devolved on us their successors. Whether the Gospel was *once* known by nations now so degraded by superstition and idolatry as to shew no trace of Christianity, is of comparatively little importance to us or to them. If "*the fowls of the air*" have "*devoured up*" the seed, the sower must again go forth, and there is no Christian who may not assist his labours. It certainly is not the duty of every man to assume the office of a missionary. Indeed, when I consider what is requisite to form a suitable character, I cannot but attribute it to the special favour of God, that so many persons have been found qualified for the office. Yet I cannot doubt that if the means prescribed by our Saviour be zealously and unceasingly pursued—if, with a fervent desire for his glory and the extension of his kingdom, we "*pray the Lord of the harvest, he will send forth labourers into his harvest;*" and even he that is so impoverished that he hath no other oblation may offer this, and he who taught us to pray "*Thy kingdom come,*" will

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not despise the offering. Let me repeat that the command still exists. While it has remained unexecuted, numberless generations have been swept away in ignorance. "They waited for light, but behold obscurity; for brightness, but did walk in darkness: they were in desolate places as dead men." They now look for the Sun of Righteousness. The Gentiles have come to his light, and kings to the brightness of his rising. The kings of the earth have again stood up, the rulers have again taken counsel together; but it is not to oppose but to magnify the Lord, and to exalt his Anointed. Facilities, such as never before existed, now add the voice of Providence to the command of Scripture, and involve our generation in peculiar responsibility. And how much remains to be done! How much must be accomplished before that day arrives when "the souls of those who were slain for the Word of God, and for the testimony which they held," and who are perhaps sympathizing spectators of our feeble exertions, shall no longer cry, "How long, O Lord," but shall rise from beneath the Altar of God to assemble round his Throne with that "great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the Lamb." In the prospect of that day let every man seriously ask his own conscience, in the sight of God, what exertions he ought now to make to extend the knowledge of Christ among the heathen.

S. E. K.

FAMILY SERMONS.—No. CX.

Matt. vii. 21.—*Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

Our Lord in this chapter had been pointing out the narrowness of the

way that leadeth to life everlasting, and the difficulty of finding it. This difficulty men readily acknowledge: they confess that religion requires many sacrifices, and that a mistake may be eternally injurious to their souls. Yet there is one very important respect in which they too often miscalculate on the subject. They do not consider the exact nature of the difficulty, or the persons to whom it applies. They own that it is difficult to find the path of life and walk in it, and yet act as if it were the easiest thing possible. Now this is so gross and glaring a miscalculation, that in the affairs of the world it would cause a man to be regarded as destitute of common understanding. We should not trust a person who thought and acted so inconsistently in temporal matters. Yet in religion, where a mistake is of so much more importance, it is too often viewed, as almost a matter of course, that men should speak one thing and act another; that they should believe the Scriptures, and yet not suffer one of their warnings or threatenings to affect their hearts; that they should pray for mercy without feeling that they need it; that they should say, Lord, Lord, without even wishing or attempting to do the will of him whose name they profess.

How shall we account for this? There would appear, at first sight, to be but one plausible way of reconciling the difficulty; namely, by supposing that there was no inconsistency at all; that not a syllable of the Scriptures was believed; that all the outward profession of Christianity was but a pretence; and that in speaking of the importance of the soul, the danger of mistake, the need of repentance, and faith, and holiness, and good works, not a single act of belief passed through the mind, not a single feeling of grief, or joy, or penitence, touched the heart. This, indeed, will account for the difficulty; this will be one way,

though, alas! an awful one, of shewing that our creed and practice are more reconcilable to each other than at first appeared. As concealed infidels, it would be quite consistent with our views, that we should *not* be devoted to God, that we should *not* love and serve the Redeemer, that we should *not* hold communion with the Enlightener and Sanctifier—that we should live worldly and thoughtless, and indifferent to our salvation, and ashamed of the cross of Christ, and unwilling to be “his faithful soldiers and servants unto our lives’ end.” If men would candidly admit that this secret infidelity lay at the root of their practical irreligion, it would be easy to know how to act towards them; but the difficulty is when their profession is right and their creed correct, yet their hearts untouched and their characters unchanged.

Now, perhaps, the strongest warning and most proper exhortation to such a one, if such a one there be, is that contained in the words of our Saviour, *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* Here is his case, as well as that of the genuine Christian, delineated. Each says in his belief, Lord, Lord! and thus far they agree: but the one does the will of God, and the other neglects it. Here they essentially differ; as also they do in the event which happens to them—the one being received into everlasting life, the other being banished into the blackness of darkness for ever.

It becomes, then, of infinite importance to inquire, in conformity with our Lord’s words, and under the guidance of his Holy Spirit,

I. Who shall *not* enter into the kingdom of heaven.

II. Who shall enter.

I. Who shall *not* enter the kingdom of heaven.—In general, when this question is to be answered, the Scriptures point out certain classes

of persons who shall be excluded. Thus, for example, the Apostle, speaking of the works of the flesh, teaches, that those who are guilty of them shall not inherit the kingdom of God. And again, he says, “Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor unclean, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

But in the words of our Lord no particular sin is pointed out: nay, on the contrary, what is mentioned is in itself right; it is an acknowledgment of allegiance to the Son of God. Thus the text leads us to look beyond the mere negative virtue of not being guilty of open and gross sins, and beyond the mere outward acknowledgment of Christianity, in order to discover our real condition before our Creator.

It is easy to deceive both ourselves and others in matters of religion; to go far, and yet be wrong at last; to approach near to the right path, and yet never enter into it. Let us then consider a few points in which men may be said to call the Son of God, Lord, Lord, without being in reality his faithful subjects, or heirs to his eternal kingdom.

We may begin with baptism. Here in a particular manner we make the acknowledgment in the text; for we are expressly baptized in the name of the Father, and of the Son, and of the Holy Ghost; and solemnly devote ourselves in that sacrament to live to the praise and glory of God. The blessings, moreover, of baptism, rightly administered and received, are doubtless great and highly important. Even in the lowest view of this sacrament it admits us to all the external privileges of the church, and renders us interested in the means of grace and salvation.—Yet it is very possible to go thus far, and not to have put one active step in the way of true religion.—It is very possible to be brought

thus to the porch of the Christian temple, and never to have entered its hallowed walls. And in this manner many persons deceive themselves reposing upon the effects of a sacrament which, though of high and indispensable importance, may have taken place in numberless cases without being followed by one spark of practical Christianity. Men may grow up as earthly and sensual, and as much without God in the world, as though they had never been baptized; while, perhaps, they are trusting to the privileges of a sacrament which their whole conduct proves has produced no one moral or spiritual impression on their hearts.

But we may go farther;—in addition to baptism we may possess a correct creed, and may be well acquainted with those forms of sound words in which the Scriptures themselves, or the church of Christ, have embodied the doctrines of our holy faith. All these may be understood, and remembered, and believed; and yet our religion be, after all, nothing more than the outward acknowledgment of Lord, Lord, while in our hearts we deny, and in our conduct we oppose, the Redeemer whom we profess to worship. If we require the strongest possible proof of this, it is, that even the devils, as St. James teaches, believe as correctly and as firmly as ourselves. When our Saviour was upon earth they expressly addressed him, "Jesus, thou Son of God." And what do we more, if our religion be but the acknowledgment of a cold and lifeless creed, every article of which is contradicted by the general tenor of our conduct? What can it profit us to say, I believe in God, when in works we deny him? to profess faith in a Redeemer, when we disobey his commands, and are not conformed to his Spirit? to acknowledge a Holy Ghost, when we neither seek his influences nor live under his direction?

Yet we may go still farther: we Christ. Observ. No. 194.

may even mix with the assemblies of the faithful, and offer up the same prayers with them, and amidst all our religion be no more than an outward profession. It is easy to conceive of a man using the language of the most intense devotion, without one holy thought passing through his mind. If we follow him from the house of God to his retirement, we shall, perhaps, see him the same heedless, or ignorant, or hardened being as before. He did not seriously wish for mercy, though with his lips he implored it: his prayer was but a more solemn mockery: he said Lord, Lord, while other lords had rule over him; while evil lusts and passions, unholy tempers and worldly appetites, brought him into subjection, and turned his prayer into sin.

We may even go still farther:—A man may *enjoy*, in a certain way, the ordinances of religion. His prayer may not be wholly insincere. He may read the Scriptures and attend to the discourses of the pulpit with a sort of pleasure, and yet his religion not advance one step beyond that mentioned in the text. Would it cure a man of any particular disease of body to listen even with pleasure to a discourse in which his case was skilfully considered, while he refused to adopt the remedy prescribed?—Would it be sufficient towards the accomplishment of a journey that we were well acquainted, in theory, with the roads to be travelled over, while we were sitting idle and unconcerned, without taking the pains to set one step in them? Neither will it profit us that we have heard of the heavenly mansion, and have been taught the way, and can tell, as a matter of information, its length and breadth, its difficulties and encouragements, where it begins and how it will end—what is the gate of admission to it, and how we are to be supported in it, if with all our knowledge we fail in our practice—if we content ourselves with heedlessly

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inspecting the map of our journey, when we should be proceeding actively towards its accomplishment. In short, neither what we feel, nor what we think, nor what we speak, will be enough. Neither the privileges of our baptism, nor the correctness of our creed, nor the outward fervour of our devotions, will be sufficient evidence of the safety of our state. These have all existed in thousands, who at the last day shall discover that their form of godliness was without the power, their fair profession without true conversion of heart, and consequently their hopes built upon the sand, and all their proud edifice of self-complacency ready to crumble in the dust. "Many," said our Saviour, "will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

If, then, the gate be so strait, the way so narrow, the possibilities of self-deception so numerous, and the consequences of mistake so fearful, what diligence should we give to make our calling and election sure! If so many shall fail of entering, how important the inquiry, who *shall* enter and how we may ascertain the fact in our own case!

II. Under this impression, let us consider the second branch of the subject, namely, who *shall* enter the kingdom of heaven.

Our Lord, then, teaches us to look much higher than all that has been hitherto described, and which may exist, as we have seen, in many who are yet very far from the kingdom of God. He instructs us to view religion as a personal, an influential, a practical principle. He attaches the hopes of glory not to a formal acknowledgment, a dead creed, but to "*doing* the will of our Father which is in heaven." Here, then, a question arises, What *is* the will of God? For an answer to which we can apply

only to the sacred Scriptures. If we trust to our own understanding in an affair so important, we may deceive ourselves with a false peace. We may take the dictates of our own imagination for the will of God, and thus think ourselves safe, when we are surrounded with danger. But looking for his will where he himself has revealed it, and trusting to his Holy Spirit to direct us in the search, we cannot be deceived; and we have, moreover, the additional satisfaction of knowing that whoso will do that will shall know of the doctrine whether it be of God.

The Scriptures, then, inform us, "*This is the will of God that ye believe in Jesus Christ, whom he hath sent;*" and again, "*This is the will of God, even your sanctification.*" Thus both the faith and the holiness of the Christian are conformable to the will of God; and in considering that will in its connexion with the blessing mentioned in the text, neither of these points can be safely omitted. Their union is the perfection of Christian doctrine, and the exemplification of that union in the heart and conduct the perfection of the Christian life. Let us briefly touch upon both.

In the first place, then, the will of God, we have seen, is the sanctification of the Christian. This includes various particulars:—that we should know him, acknowledge him, love him, prefer him to every created object, fix our hearts and affections upon him, and cherish towards him the deepest sensations of awe and veneration, the liveliest emotions of love and gratitude. It includes further the submission of our wills to his, and that we humble ourselves under his mighty hand. It supposes communion with him, so as to derive from his fulness daily supplies of grace and holiness; living for him and to him; enjoying his favour, and walking in the light of his countenance.

Again; this sanctification of heart and life, which is the will of God,

renders the Christian fruitful in good works towards his fellow-creatures, as well as makes him walk humbly with his Creator. He learns to love his neighbour as himself; to exhibit towards all men the kindness, the meekness, the lowliness of the Christian character. To the government under which he lives he is dutiful and loyal; to magistrates, and those in authority over him, he is peaceable and submissive; to those with whom he transacts the daily affairs of life he is just, and open, and honest, and sincere; to his immediate connexions he is affectionate and kind; in a word, towards all men he endeavours to cherish that mind which was also in Christ Jesus, whose example he imitates, and by whose Spirit he is supported.

Thus, doing the will of God, living soberly, righteously, and godly in the world, raised above the vanities of life, prepared for heaven, and longing for its enjoyment, the true Christian evidences that his religion is not a mere external profession, a cold unavailing acknowledgment of Lord, Lord; but that it is what our Saviour described it to be, and what alone can bring a man peace at the last.

But sanctification is not the *whole* of the will of God which concerns the Christian, for sanctification can flow only from a true and lively faith in the Redeemer; and hence, in the second place, we find, as was just observed, that *this* also is the will of God, that we believe in Jesus Christ whom he hath sent. To expect the former without the latter, is to look for good fruit from a wild and barren stock. It is utterly impossible that one good word, or thought, or work, one single grace or virtue truly conformable to the will of God can exist where this principle is deficient; for without faith it is impossible to please God.

In fact, the will of God is, that the Christian should be both happy and holy. By sin he had lost both: he

was a child of wrath even as others; the judgments of God, both in this world and another, were set in array against him, and no human method of escape was open. By the Gospel he is restored to both; by faith in Christ he is justified, and by the influence of the Holy Spirit he is sanctified. To trust, therefore, simply and entirely by faith in the Redeemer for salvation, and to bring forth the corresponding fruits of holiness in the life and conduct, is to do the will of God.

In conclusion, how interesting and important is this subject! If we value our souls, if we have any desire to obtain salvation, how necessary is it to ascertain our true state in the sight of our Creator! Let this be our great aim amidst the affairs of the world! Let us look beyond the littleness and the brevity of the present scene to that world to which we are hastening, and which every passing day and hour is bringing nearer to us. *There* it will profit us nothing that we have named the name of Christ, if we have not placed our trust in him for salvation, and departed from iniquity, and lived and died in his faith and fear. Examine yourselves, therefore, whether you are in reality, as well as in profession, in the faith: try your own selves; and may the great Searcher of hearts mercifully direct us to a true knowledge of our condition, and guide our feet into the ways of truth!

To the Editor of the Christian Observer.

ALLOW me to offer a few remarks which occurred on the perusal of some judicious observations, on the seventh and eighth verses of the thirteenth chapter of Hebrews, contained in your Number for December. I shall first observe that the words of the Apostle are, in our translation, somewhat obscurely rendered, though in a manner very similar to that of many of the modern transla-

tions; the words of some of which I shall quote. The term *ἑκέστας*, signifies end, termination; and is thus used by Polybius. *τὴν ἑκέσταν τῷ πολέμῳ*, the end of the war; and again *οὐ κατὰ τὴν ἐλπίδα ἑκέστας τῆς ἐπιθέσεως*, the attack not terminating according to expectation. The Apostle appears, in the exhortation contained in the seventh verse, to refer particularly to the death of those pious individuals whom he holds out as models of imitation, including also the whole tenor of their exemplary lives. This is the opinion of Schleusner in his translation, or rather paraphrase, of part of this verse. *Ἀναστροφῆς* is rendered by Hesychius *ζῶης*; therefore *τὴν ἑκέσταν τῆς ἀναστροφῆς* literally means the end of life, that is death; a very common mode of circumlocution in Greek authors. The Romaick version of the New Testament renders it *τὸ τέλος τῆς συναστροφῆς*, the end of whose conversation, or commerce with mankind. Luther, in his accurate and nervous translation of the Scriptures, which is still considered in Germany as a standard work for the purity of its language, translates the seventh verse as follows: "Recollect your teachers, who have spoken to you the word of God, whose end consider, and imitate their faith." The Dutch translation of 1609 runs thus: "Recollect your predecessors, who have spoken to you the word of God: (and) follow their Faith, viewing the issue (of their) walk." In the Danish version, 1717, it is thus rendered: "Remember your leaders, who have spoken to you the word of God; the end of whose conversation consider, (then) follow after the faith."

The elegant, stereotype edition of the New Testament in French, according to the version of Maitre de Sacy, lately published in Paris, for the use of poor French Catholics, under the superintendence of Mr. Leo, a German Protestant divine, whose great labour, care, and atten-

tion in watching over this work, render him worthy of the assistance of all those who feel an interest in spreading the Scriptures, gives this verse somewhat differently from the version of David Martin, Basle, 1760, as revised by Pierre Roques. The difference, however, is verbal, and does not affect the point in question. In the former it is expressed thus:—Ver. 7. "Souvenez-vous de vos conducteurs, qui vous ont annoncé la parole de Dieu, et imitez leur foi, considérant quelle a été l'issue de leur vie. 8. Jesus Christ est le meme, hier, et aujourd'hui, et le sera eternellement." In the latter, thus:—Ver. 7. "Souvenez-vous de vos conducteurs, qui vous ont porté la parole de Dieu, et imitez leur foi, en considérant quelle a été l'issue de leur vie. 8. Jesus Christ a été le meme hier, et aujourd'hui, et il l'est aussi eternellement."

In the Italian translation of Diodati, 1607, it runs as follows:—Ver. 7. "Recollect your conductors who have preached to you the word of God; whose faith imitate, considering the end of their conversation."

The Spanish Bible, 1569, commonly called Bible de l'Ours, gives it thus:—Ver. 7. "Remember your pastors who have spoken to you the word of God; whose faith imitate, considering what has been the issue of their conversation."

The Portuguese Testament (Amsterdam, 1712,) translated by Father Joam Ferreira a d'Almeida, gives the seventh verse thus: "Remember your conductors" (in the margin, pastors, guides, or leaders,) "who have spoken to you the word of God: whose faith imitate, considering what was the end of their conversation."

Our present translation of the seventh verse is the only one which uses the word "*ruler*," a word which appears to me somewhat too strong. *ἡγεμῶν* in Greek, may be expressed as properly, though, perhaps, not quite so literally, by *teacher* or *lead-*

er, as is done in most of the modern versions ; and it gives a more just idea of the mildness of the primitive Christians, who used to their disciples persuasion rather than coercion. Luther renders *ηγεμαν*, teacher, in every instance of its occurrence, where dominion of some kind is not clearly indicated. In the above two verses, it will be observed that there is great difference in the punctuation, which might lead to the idea that they immediately referred to each other. But although J. S. very satisfactorily proves that the seventh and eighth verses do not connect well together, yet they have in some of our old translations been joined into one verse. In "the New Testament, translated out of Greek, by Theodore Beza ; Englished by L. Tomson, imprinted at London by Christopher Barker, 1587;" the passage runs thus:—"Remember them which have the oversight of you, which have declared unto you the word of God : whose faith follow, considering what hath been the end of their conversation. Jesus Christ yesterday, and to-day, the same also is for ever." A black-letter Bible of 1613 renders the above passage precisely in the same way, joining the two verses into one, with this sole difference, that at the end of the word "conversation," there is merely a comma instead of a full stop. In an octavo copy of the Testament, printed at Edinburgh, 1812, there is a semicolon at the end of "their conversation."

J. S. asks if the verb *is* may not be properly supplied after "Jesus Christ," in the eighth verse, so as to make the sentence complete. This appears to be perfectly correct, from its being introduced into the text in many of the translations of this verse. The Spanish version and that of Luther follow the Greek literally, and omit the verb.

PHILO.

To the Editor of the Christian Observer.

THE following extract from the life of the Honourable and Rev. Bromley Cadogan, written by the late Mr. Cecil, appears to be so well adapted to some circumstances of the present times, that I should be glad to see it inserted in your miscellany.

MONITOR.

"About the year 1790, Mr. Cadogan was to undergo a trial of another sort. An Antinomian preacher attempted at Reading to disseminate his pernicious principles ; of whom I shall take more notice than, perhaps, such characters deserve, in order to place Mr. C. as an example, before the eyes of young ministers, especially such as may have to encounter difficulties of the like kind.

"To be intelligible to every reader it may be necessary first to observe, that Antinomianism is an error which sets up the *grace* of God in opposition to his *government* : accordingly, it makes light of the evil of sin, the necessity of repentance, and the evidence and excellence of holiness ; and all this upon the specious pretence of exalting and glorifying the work of Christ. But the work of Christ was not only to die *for* the sins of his people, but also to save his people *from* their sins ; and to fulfil his great evangelical promise of putting 'his law into their hearts, and writing it in their minds,' and 'causing them to walk in his statutes, and keep his judgments and do them.' The truth, therefore, 'as it is in Jesus,' respects both what he does *for* them, and what he does *in* them : but as half the truth is a lie, so this is the lie called Antinomianism, that mystery of iniquity of which we are speaking.

"Mr. Broughton, in his dictionary, under the article *Antinomians*, says, 'they were certain heretics, who first appeared in the year 1535,' and that 'they were so called, because

they rejected the *law*, as of no use under the Gospel dispensation.' But those who examine their *principle*, will find that this mystery of iniquity, as well as others, began to work even in the Apostles' days. Accordingly we find St. Paul, after having stated the doctrine of justification by faith, making a stand against this perversion of the doctrine, in the sixth chapter of his Epistle to the Romans:—'What shall we say then? Shall we continue in sin, that grace may abound? God forbid.' We find him lamenting with tears the Antinomianism which prevailed even in so early a stage of Christianity. 'Many walk' (*i. e.* as professed disciples) 'of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things.' Against this error we also find St. James and St. John labouring through their Epistles, and St. Peter and St. Jude in theirs, striving together for the true faith of the Gospel, and proving, with St. Paul, that 'without holiness no man shall see the Lord.' "

"But to return to the preacher who came to Reading; I ought, from the account I have received, to clear him from any attempt at dissembling his principles, as many others have done: he spoke out, and therefore became less dangerous. Nothing, however, that he could say or do, diverted Mr. C. from the straight line and scriptural course he had been pursuing; and my design, in dwelling on this period of his life is, to call the attention of my brethren in the ministry to the wise and successful method which he took in subverting error by establishing truth.

"I could name more than one honest and zealous minister, who, when he has seen a flock in dangers of this kind, has indeed been anxious to secure them from the mischiefs, but has erred greatly as to the *right way*.

For while the fanatic has been setting aside all practical godliness in his way of establishing two or three doctrinal points, the regular pastor has endeavoured to counteract the error, by insisting so much on *practical* topics and obligations as seemingly to abandon the foundation upon which alone they can be successfully built. But this is attempting to remove errors of one kind by errors of another. The meanest peasant might perceive, that however firm a hold this minister had taken of the end or practical part of St. Paul's Epistles, he had delivered up the full possession of the beginning, or doctrinal part, to be mangled by the fanatic. Nothing can establish error more than such a practice as this; yet this is a mistake into which even men of eminence have fallen.

"But he from whom 'all holy desires, all good counsels, and all just works do proceed,' preserved our brother from turning out of the narrow path he had to keep, either to the right hand or to the left. Whatever separate part of God's counsels an erroneous teacher was exclusively adopting, Mr. C. wisely determined to preach the *whole* counsel of God. He would not quit the foundation, because another was building *wood, hay, stubble*, upon it. He was too well instructed to blindly advance the *Arminian* error as the only specific to cure the *Antinomian*. Heresy is not to be cured by heresy, but by *truth*. He maintained firmly, the doctrines of grace, though another was perverting them, and ceased not to preach as fully and freely as before, *Redemption through the blood of Christ*, as many hundreds now living can testify; and they can testify too, that he did not stop there. He preached also *sanctification by the Spirit of Christ*, and the peculiar obligations which the doctrines of grace lay Christians under to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

"Does any sincere preacher of God's word, now labouring under such difficulties as our brother had to struggle with, wish to know what success is to be expected from such a steady perseverance in *the doctrine which is according to godliness*—a course which will no more countenance carnal Gospellers and mad Evangelists, than dead formalists, or hardened profligates?—I will endeavour to strengthen his hands by informing him, that it was attended with the following good effects.

"1st. The appeal, which his consistent conduct lodged in the consciences of his people, kept the greater part of them from wandering, and recovered others that had wandered. His congregation increased, God set his seal to his word, and afforded his power and presence to the genuine administration of it. Many were awakened, others established in the whole truth, &c. &c.

"2d. The effect was felt by the false apostle: his congregation declined. Serious inquirers perceived that this teacher could urge no evangelical doctrine or privilege, that their own pastor did not as firmly maintain; till at length the Antinomian, not being able to raise a subscription, left them in 1796, and the place was afterwards shut up."

To the Editor of the Christian Observer.

SHOULD the following observations on a sermon preached June, 1816, in St. Paul's Cathedral, by the Very Rev. the Dean of Chester, be agreeable to truth and charity, I trust you will allow them a place in your miscellany. The *lateness* of my communication must be attributed to the Report of the Society for promoting Christian Knowledge for 1816 (to which the Dean's sermon is prefixed) not having reached me till a few weeks ago.

Not to dwell upon the view taken by the Dean of Chester, of those pe-

rils to Christianity which "more immediately force themselves upon our notice," (though I think he might have discovered some more prominent than *Socinianism* or *Fanaticism*;) I would request your readers' attention to the judgment which the Dean has deliberately passed on what has been called the religion of *the heart*! And much as I deprecate the thought of doing any injustice to so respectable a dignitary of our church, I must confess the Dean appears, in the sermon now before me, almost to blot out the article *feeling* from his religious system; and that by strangely, and no doubt unintentionally, confounding it with those phrenzied flights and raptures from which it cannot be too carefully distinguished.

That I may not appear to bring a precipitate charge, I will first give the note, in which he has made an extract from the Ecclesiastical Polity. The Dean says (page 7): "Upon this subject I cannot forbear from drawing the public attention to the following sound and seasonable observations of the great author of the Ecclesiastical Polity. It needeth caution and explication how the testimony of the Spirit may be discerned; by what means it may be known; lest men think that the Spirit of God doth testify those things which *the spirit of error* suggesteth. The operations of the Spirit, especially those ordinary, which be common unto all true Christian men, are, as we know, things secret and undiscernible, even *to the very soul where they are*; because their nature is of another and a higher kind, than that they can be by us perceived in this life. Wherefore, albeit the Spirit lead us into all truth, and direct us in all goodness, yet because these workings of the Spirit in us are so privy and secret, we therefore stand on a plainer ground, when we gather by reason, *from the quality of the things believed or done*, that the Spirit

of God has directed us in both, than if we settle ourselves to believe, or to do any certain particular thing, as being *moved* thereto by the Spirit."

Without denying for a moment, that instances may too easily be found of that *wild* and *undefined* religious feeling which the Dean is professedly opposing, I will undertake to affirm, that he has, however unintentionally, in this note misrepresented the opinion of the venerable Hooker, respecting the *perceptible* operation of the Holy Spirit on the heart. I have traced the passage to Ecclesiastical Polity, book iii. chap. 8, and can undertake to say that Hooker was, *in no way whatever*, alluding to those "inward undefined sensations" of the fanatic to which the Dean of Chester is referring; but Hooker undertakes to shew the extravagance of those opposers of ecclesiastical discipline, who maintain that *Scripture* is to be consulted, to the entire exclusion of *reason*, in religious matters. But I shall give that part of the chapter which immediately precedes the passages extracted by the Dean, and leave your readers to form their judgment of it. "Neither can I think that when grave and learned men do sometime hold that of this principle" (*viz.* the lawfulness of employing *reason* in our religious inquiries) "there is no proof but by the testimony of the Spirit, which assureth our hearts therein, it is their meaning to exclude utterly all force, which any kind of reason may have in that behalf; but I rather incline to interpret such their speeches, as if they had more expressly set down, that other motives and inducements be they ever so strange and consonant unto reason, are notwithstanding, ineffectual of themselves to work faith concerning this principle; if the special grace of the Holy Ghost concur not to the enlightening of our minds. For otherwise I doubt not, but men of wisdom and judg-

ment will grant that the Church, in this point especially, is furnished with *reason* to stop the mouth of her impious adversaries; and that, as it were altogether bootless to allege against them, what the Spirit hath taught us, so likewise that even to our own selves, it needeth caution and explication, how the testimony of the Spirit may be discerned, &c. &c."

To substantiate the opinion I have first advanced, let me extract one or two passages from the very same valuable and immortal work. Describing (Ecclesiastical Polity, book 5. chap. 72) that spirituality of mind which is produced by due observance of "the festival solemnities" of the church of Christ, the judicious Hooker says: "As higher cogitations do naturally drown and bury all inferior cares, the mind may as well forget natural both food and sleep, by being carried above itself by serious and heavenly meditation, &c." In the same page he speaks of "the serious intention of our minds, fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments which otherwise are not denied unto it." Does it appear by these extracts to have been the opinion of this great author that "the *operations of the Spirit" are "things secret and indiscernible even to the very soul where they are; or (which the Dean is evidently aiming to establish) that we are to collect the sincerity of our religion *exclusively* from our outward conduct? Though he presently quotes again from the venerable Hooker what seems directly to support an opposite conclusion "unto the *privy* intents and *motions* of their hearts, religion serveth for a *bridle*." But I will add one extract more from the writings of this true Christian, and even from

* That the mode of his operations is secrets, &c. is readily admitted.

his sermon on "the certainty and perpetuity of faith in the elect;" in the last page of which he thus pointedly expresses himself:—"His (God's) own finger hath *engraven* this sentence on the tables of my heart: Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not."

Though more *express* passages might, I doubt not, be found in the Ecclesiastical Polity to support the comment I have offered upon the opinion of the Dean of Chester, still the foregoing extracts must satisfy an impartial reader that Hooker considered the influences of the Spirit upon the mind of man to be *perceptible* to him who is the subject of them; and that he was far from regarding *holiness* as the *only* test of their "presence" and reality.

But, as the point for which I am contending is one of no secondary importance to the interests of true religion, I will also appeal to some other high ecclesiastical authorities, and abide by their decision.—I first consult *Barrow*; and I find the following expression in his sermon on "the duty of prayer:" "When God by his *gentle whisper* calleth us, or by his *soft impulses* draweth us into his presence, we should then take heed of stopping our ears, or turning our hearts from him, refusing to hearken or comply. We must not *anywise* quench or damp any *sparks of devout affection kindled in us by the Divine Spirit*. We must not *repel or resist* any of his kindly suggestions or motions."

Let Bishop *Sherlock* next be heard on what is to be regarded as the *test* of spiritual influences upon the heart. "If (says the Bishop, in his sermon on Rom. viii. 16. towards the end) you obey the law and conform outwardly to it, but do not *love and like* it, you are a *hypocrite*, no servant of God, but of the world; and your outward compliance is *fleshly wisdom*. Christ. Observ. No. 194.

dom, and not the work of the Spirit."

Bishop *Butler's* testimony is also to be admitted on the same subject. He says (*Analogy*, part ii. chap. I.) "Religion comes under the *twofold consideration of internal and external*; for the latter is as real a part of religion, of true religion, as the former. Now, when religion is considered under the first notion as an inward principle to be exerted in such and such *inward acts of the mind and heart*, the *essence* of natural religion may be said to consist in *religious regards to God the Father Almighty, &c.*" "Nor is observance of these institutions," alluding to ecclesiastical ones, "any *religious obedience* at all, or of any value, otherwise than as it proceeds from a *moral principle*."

My last appeal shall be made to the Seventeenth Article of our own church, which speaks of "godly persons, and such as *feel in themselves the working of the Spirit of Christ* mortifying the works of the flesh, and drawing up their mind to high and heavenly things, &c. &c." I am content to leave it to the candour of the Dean of Chester to determine on re-perusing this Article, whether the *perceptibility* of the operations of the Holy Spirit on the heart, be not the real doctrine of the Church of England.

I cannot conclude without declaring, in the most unreserved manner, that I by no means accuse the Dean of Chester of forbidding the exercise of sober and well regulated feelings of a religious kind, and for these alone I plead. Yet as he makes no distinction, in the sermon to which I have referred, between the holy fervour of a saint, and the ravings of a fanatic, the worldly reader would hence too naturally infer, that religious feelings are to be carefully and systematically suppressed. At least there is nothing in the sermon itself to obviate so false and mischievous a conclusion.

IUSTITIA.

N

To the Editor of the Christian Observer.

I HAVE been reading the "Letters addressed to a serious and humble Inquirer after Divine Truth," by the Rev. Edward Cooper; and, having greatly admired and approved the work, am rather anxious for the correction or explanation of what appears to me an inconsistency in one of its arguments.

In speaking of Calvinism, he urges in its favour, that it produces in its advocate (p. 97) "more enlarged desires and resolutions of more seriously devoting himself to the Divine favour, of more decidedly overcoming the flesh and the world, and of more faithfully doing the will and advancing the glory of our Lord and Saviour." And again: "Among no denomination or description of professing Christians is there to be found a larger proportion of humble, pious, and devoted servants of God, persons of a truly Christian spirit, zealous in good works, and exemplary in every duty and relation of life, than among those who hold Calvinistic tenets."

In his observations upon Antinomianism, he says (p. 150;) "Another proof of the subtlety with which this system is conducted by its secret author and instigator (viz. Satan) is the character of the agents whom he employs for introducing it. We might, perhaps, have expected that his ministers on this occasion would have exemplified in their own conduct and character, the full practical tendency of the doctrines which they disseminate. We might, perhaps, have expected that they would have been generally distinguished by un-Christian tempers and practices, by immorality of life, and a bold licentiousness of conduct. But, however well founded such expectations might at first sight appear, a little further reflection would convince us of their unsoundness and fallacy. Agents of this description would not have suit-

ed the object and purposes of the deceiver. Such an open development of his designs, such a direct exhibition of the mischievous and destructive nature of the system which he hoped to establish, would at once have defeated his intentions and have rendered the attempt abortive. Neither the religious nor the irreligious part of the community would have fallen into such a snare: a more covert, and insidious course must be pursued. Those who should be employed in propagating Antinomianism must display, in their own lives, nothing of its offensive and licentious tendency: on the contrary, they must, externally at least, be correct specimens and exemplars of the Christian character: the poison which they are employed to diffuse must be gilded over by the plausible exterior of their own religious profession.—By their apparently ardent zeal, upright conduct, and general purity of morals, the suspicions of mankind must be lulled asleep, and the pernicious consequences to which their tenets ultimately lead must, for a season, be kept out of sight. It is only by selecting instruments of this description that Satan could reasonably entertain any probable expectation of success; and in selecting such instruments he discloses at once his consummate policy and malignant hopes."

May not the humble and serious inquirer after Divine truth justly ask, why a pure life (apparently equal in both cases) should be cited as an evidence in favour of one set of opinions, while it affords no such evidence in favour of another; or why that is spoken of in one place as an illusion of Satan which before had been spoken of with approbation as the proper fruit of religious principle? In point of fact, however, I should greatly dispute the statement itself relative to the lives of persons professing what are usually considered as Antinomian tenets; for whatever

may be their degree of exemption from many other sins, I fear that uncharitableness, party spirit, untrained tempers, self-love, and, above all, that worst of all hydras *spiritual*

pride, adhere with no slight pertinacity to the system under consideration.

"A SERIOUS AND HUMBLE INQUIRER AFTER DIVINE TRUTH."

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE NATURE AND EFFECTS OF PREJUDICES.

By a *prejudice*, I mean a conclusion, or opinion, imbibed before or without examination; as if a judge or jury, having formed, from report or otherwise, a bad opinion of a person accused of any crime, should, without trial or examination of evidence, or hearing his defence, pronounce him guilty, and execute the sentence of the law upon him. Now, unhappily, those who have least considered a subject are commonly the most confident and peremptory in their decisions. Subsequent examination, instead of inclining men to dogmatize, usually renders them more disposed to hesitate, and to call their former opinions into question. Prejudices of various kinds exist in different persons, arising from very different sources; a few only of which I shall at present mention.

Prejudices, in the first place, arise from birth and education.—We usually imbibe a strong *partiality* for that sect in which we were educated, with a corresponding *prejudice* against all others: and this antecedently to any adequate inquiry into the points of difference between them. In a vast proportion of men, these prejudices continue, and even grow stronger through life; but when, in other cases, inquiry has in a certain measure taken place, and particular instances of error have been detected, we often, without further proof, conclude that the *whole* is a delusion, and thus become strongly prejudiced against it. Again; numbers are so prejudic-

ed in favour of antiquity, that they decide at once against what they think a new opinion, as if all wisdom had died when "the fathers fell asleep." But every thing is new to him who never heard it before, though it be, in itself, as old as Christianity, or as the first promise to fallen Adam. On the other hand, numbers are equally prejudiced against what is *old*, as if "wisdom had been born with *them*," while the most revered men of former ages knew absolutely nothing, and were wholly enveloped in error and superstition.

A strong prejudice is often entertained in behalf of the persons from whom men have received the first religious information, or impressions, which they deem permanently beneficial. Being persuaded that he is right in certain particulars, they conclude, without inquiry, that he must be so in all others; thus adopting his very errors with strong partiality, and holding, perhaps, his fallible decisions in the place of those of Christ and his apostles. The history of the founders of sects, and of their adherents, sufficiently illustrates this remark. "I am of Paul, and I of Apollos, and I of Cephas."

Prejudices often arise from *partial views of Scripture*.—The Apostles, for instance, had imbibed such ideas respecting the kingdom and glory of the promised Messiah, that they could not at all understand the plainest words which he used concerning his own sufferings and death. "O fools, and slow of heart to believe all that the prophets have spoken! Ought not the Messiah to have suf-

ferred there things, and to enter into his glory?" Thus, in our own day, many persons, having peculiarly noticed the *preceptive* parts of Scripture, and not seeing their connexion with the *doctrinal*, decide peremptorily against salvation by grace, justification by faith, and other truths of essential importance; while others are equally prejudiced against the preceptive and hortatory parts of the word of God, and still more against all who venture to enforce them.

Many a good design has been thwarted or neglected, not because it was judged improper in itself, but because of a strong prejudice against the man or the party with whom it originated.

These are a few trite instances, to which every reader will be able to add very many others.

We can see each other's prejudices, but are blind to our own, and often exclaim against the inveterate prejudice of the opposing party, when at least half the ground of the exclamation rested with ourselves.—The zealous Dissenter ascribes the Churchman's attachment to the Establishment to prejudice; and the zealous Churchman retaliates in like manner; while a by-stander would perhaps determine, that half the prejudice often belongs to the one, and half to the other. The same holds true to a considerable degree, concerning the zealots for any sentiment or discriminating peculiarity among Christians.

I assume, indeed, that all men are in some degree prejudiced; and that he, who is confident that he himself is an exception, is prejudiced by his own flattery. For one, I own, that, after forty years' examination, with a constant endeavour to divest myself of prejudice, I am continually detecting prejudices where I least suspected them. He, I conceive, is the most unprejudiced who is the most aware of his liability to be prejudiced, and most on his guard against the effects of the delusion.

Prejudices of all kinds are highly injurious to the person who is under their influence, both as to his deriving good from others and his being useful to them. Even the Apostles, as we have seen, while blinded by prejudice, heard both the public and private instructions of Him "who spake as never man spake," without perceiving that fundamental doctrine of Revelation, the propitiatory sacrifice of the Redeemer, until he had "opened their understandings to understand the Scriptures." "Can any good come out of Nazareth?" said Nathaniel: and, if this prejudice had not been removed, if Philip had not said to him, "Come and see," and the Almighty had not inclined his heart to compliance, he might, even while zealously seeking truth and salvation, have stood aloof from Him who alone is "the truth" and "the salvation of God."

It is not requisite to enlarge on the vast multitudes of careless and worldly men called Christians, who are so under the power of ignorant and most absurd prejudices, that if an apostle (not known to be such) should appear upon earth, they would, without inquiry, reject, if not oppose him. I really imagine there are many persons who really desire instruction, and are disquieted in mind, distressed in conscience, and greatly dissatisfied with their present views and attainments in religion, who yet have access to friends, or ministers, or books exactly suited to inform and relieve them, did not some prejudice render them incapable, for a time, of deriving the benefit which might otherwise have accrued. Thus, perhaps, Cornelius had from report imbibed prejudices against the disciples of the crucified Jesus; so that, though Philip the Evangelist resided and laboured at Cesarea, he had either never heard of him or never attended to him. Yet he might in many respects have learned the same things from him, which, by the Divine Monitor, he at length received

from Peter, and by which "he and his house were saved." So powerfully do prejudices oftentimes hinder men from deriving benefit from those means of instruction which the providence of God affords them.

Again; nothing could be plainer than the commission and command given by our Lord to his apostles, after his resurrection, to "preach the Gospel to all nations," to "every creature," without any distinction.— Yet, even after Christ "had opened their understandings to understandings to understand the Scriptures" in many things, and, what is more, after the Holy Spirit had been poured out on the day of Pentecost, they were so far under the power of their national prejudices, that they did not venture to go a step without "the partition wall," to preach to the Gentiles; and when visions and direct revelations had at length prevailed on Peter to instruct and baptize Cornelias and his company, and God, in the most extraordinary manner, had set his seal to what he had done, his Christian brethren at Jerusalem condemned his conduct. Nay, even after the church in general were convinced "that God had granted to the Gentiles repentance unto life" (Acts xi. 1—18,) the remaining prejudices of numbers in many ways discouraged and interrupted those who acted on the same principle and went forth preaching salvation to the Gentiles. Indeed, this impediment to the conversion of the nations was never fully removed till the destruction of the temple and coincident events had rendered it impracticable in many things to observe the ritual law.

In like manner, nothing can be plainer in the New Testament, than the obligations of Christians to communicate the Gospel, by every proper means in their power, to all the nations of the earth: and, indeed, we have reason to rejoice that this obligation is at length very generally

acknowledged. But though it was always, as well as now, the duty of Christians to exert themselves in this cause, how little has the duty been for ages recognised! Even our venerable Reformers seem to have thought very little of communicating the blessings of the Gospel beyond the boundaries of the professed Christian church. Scarcely any thing was done, or even projected by them, in behalf of Jews, Mohammedans, or heathen idolaters; and, amidst the immense funds which the Reformation threw into the hands of the several parties concerned, no provision was made for evangelizing the heathen world, no order of men appointed for that special service; so that, to the disgrace of Protestants, the Roman Catholic Church alone has a public establishment for "propagating the faith in the parts of the infidels."

Some little has been, however, for a long time, attempted by more private societies; little compared with the emergency, though highly honourable to those who, amidst the general apathy and strong prejudices against these attempts among nominal Christians, made these efforts.— Yet so lately as within less than forty years, prejudices of various kinds so prevailed that the attempts which were made were generally despised, censured, and counteracted. Prejudice made many persons fancy that such attempts would be politically mischievous or destructive, or that the heathen did not need the help of Christians, or that their conversion was impossible, or that the right time was not yet come; as if the secret purposes of the Almighty were the rule of our conduct! Many of the objections have since been demonstrated to be prejudices. Prejudice, in like manner, has long operated to prevent the children of the poor from being universally taught to read the word of God. It is prejudice that

makes the mistakes or defects, real or supposed, of some of our charitable societies, or some of the conductors of them, a ground of opposing the designs themselves for which they are instituted. Prejudice would forbid men even to cast out devils in Christ's name, because they follow not with us. Prejudice renders those rivals and competitors who otherwise might be fellow-helpers in every grand and beneficent design. Through its influence men spend their time and strength in the petty differences which prevail among them, instead of "striving together for the faith of the Gospel." Prejudice, in short, (for who can number up its mischiefs,) renders the visible church, and even the true church, a kingdom "divided against itself," instead of a city that is at unity: and thus the prejudices of Christians tend to strengthen and confirm the prejudices of infidels, Jews, Mohammedans, and irreligious men of every description.

In conclusion, I would remark, that every kind of prejudice arises from partial ignorance or error, and which usually prevails in proportion to the pride and lusts and sloth of men. He, therefore, who would be freed from prejudice, must watch and pray against every worldly passion. He must take it for granted, that he *is* in some respects prejudiced, and carefully examine in what respect he is most likely to be so. He must search the Scriptures, and humbly and carefully compare all his opinions of doctrines, of parties, and of individuals, with their infallible pages. Let him hear, read, and examine for himself, "proving all things, and holding fast that which is good;" or, if he have not leisure and opportunity, in any case, to do this, let him no more pass sentence or give an opinion, at least an unfavourable one, previously to examination, than he would, if a juryman, bring in a verdict of guilty, without hearing the

witnesses or the pleadings by which his judgment was to be guided.—Above all, let him pray continually and earnestly to the Giver of all good, to "open the eyes of his mind," to free him from the darkening effects of his passions, and habits, and associations of ideas, arising from habit, education, or connexions, and to give him that "wisdom which is without partiality and without hypocrisy."

Lord Bacon, I believe, has remarked, that "man is like the pendulum of a clock, vibrating backwards and forwards, through the equilibrium, but never resting in it." We should be careful, therefore, that while we renounce former prejudices, we do not change them for new ones. It is not uncommon for a man, who is convinced that his sentiments and those of his friends were grounded, in whole or in part, on prejudice, and who in consequence joins some other party, to receive as strongly what is the effect of prejudice among those whom he joins as he formerly did of those whom he has left. He hastily recurs from one extreme to the other, but is not at all less prejudiced than before.

Those who, in any tolerable measure, have been enabled to divest themselves of various prejudices which once impeded their course, must be conscious that they have effected this very gradually, and that they ought, therefore, to be more than usually tolerant towards the prejudices of other men. With what long suffering and lenity did our Lord bear with the prejudices of his own disciples! And how gradually were they removed! While, like St. Paul, we are most decided in the grand things on which our salvation depends, we ought, like him, to become "all things to all men," in subordinate matters, "that by all means we may gain some." And if they who were, by immediate revelation, and by apostolical authority, fitted, as

we might suppose, to decide all controversies, *ex cathedra*, never attempted to do this; but bore with others, and reasoned with them, and charged them not to judge or despise one another, because of their differences on some points, but "to receive him that was weak in the faith, but not to doubtful disputations;" it surely does not become us to be dogmatical, or impatient, because all our neighbours or brethren will not judge as we judge, or act as we act.

To the Editor of the Christian Observer.

THE silence of many wise and good men on the much agitated subject of Catholic Emancipation has occasioned little surprise to those who, like myself, have found it extremely difficult to decide upon a question neither exclusively religious nor political. Waving, however, this question, you will not, I conclude, object to the insertion of a few notices on the Catholic Academical Establishments, at present existing in Great Britain, and on the opinions which continue, as it appears, to designate their supporters, I have scarcely any thing to offer beyond a general detail of facts, the authority for which is subjoined in the notes.

The following colleges and academies were open in the year 1814,* and, with the exception of the establishment at Penn, continue to be so; as far, at least, as my information extends:—1. St. Edmund's College, Old Hall Green, near Puckeridge, Hertfordshire; the Rev. Joseph Kimbell president: 2. Ushaw College, near Durham, Rev. John Gillow president: 3. St. Marys College, Oscott, near Birmingham, under the direction of the Right Rev. Dr. Milner, vicar apostolic of the midland district: 4. Stonyhurst College,

Blackburn, Lancashire; Rev. Nicholas Sewell president: 5. Ampleforth College, near York; under the general direction of the Rev. Dr. Brewer, president of the English Benedictines, and other superiors of that body: 6. College at Aquherties, Aberdeenshire, for the Lowlands of Scotland; under the immediate care of the Right Rev. Dr. Cameron: 7. College at —, for the Highlands; under the Right Rev. Dr. Chisholm.

The schools are as follows:—1. Sedgeley Park, near Wolverhampton; 2. Acton Burnel, near Shrewsbury; 3. Baddesley Green, near Birmingham; 4. Scholes, near Prescott, Lancashire; 5. Stockton upon Tees, Durham; 6. Shefford, Bedfordshire; 7. Carlisle; 8. Penn, Buckinghamshire; 9. Bornheim House, Carshalton, Surrey; 10. Southall Park, near London; 11. Rosamond House, Islington; 12. Albion House, Hammersmith; 13. Clarendon Square, Somers Town, Nos. 55, 56; 14. Parson's Green, Fulham; 15. Brook Green, Hammersmith; 16. Church Row, Hampstead; 17. The Barr, at York; 18. Bishop's House, St. Peter-street, Winchester, by the Benedictine dames; 19. Taunton Lodge, Somersetshire, by the religious of the third order of St. Francis; 20. Newhall, near Chelmsford, by the ladies from Liege; 21. Spetisbury House, Blandford, Dorset, by the ladies of the order of St. Augustine; 22. Salford House, by the English Benedictines, late of Cambray; 23. Caverswall Castle, Staffordshire, by the Benedictine ladies of Ghent; 24. Heath Hall, near Wakefield, Yorkshire, by the Benedictine dames of Montargis; 25. Hartpury Court, near Gloucester, by the female Dominicans from Brussels; 26. Scorton near Catterick, Yorkshire, by the ladies of Rouen; 27. Sion House, Peckham, Surrey, by the Brigidine dames of Sion House, Lisbon;† 28.

* See the Laity's Directory to the Church Service, for the year 1814, printed by Keating, Brown, and Keating, printers to the R.R. the Vicars Apostolic, 38, Duke-street, Grosvenor-square.

• Nos. 1 to 16 are boys' schools.

† Nos. 17 to 27 are called ladies' schools

Brook Green House, Hammersmith ; 29. Clarendon Square, Somers Town, No. 59 ; 30. Brook Green Terrace, Hammersmith ; 31. York Place, Queen's Elm, Brompton ; 32. Camden Town ; 33. Bromsgrove, Worcestershire ; 34. Handsworth, near Birmingham ; 35. Rodney Street, Liverpool ; 36. Halewood, near Liverpool ; 37. King Street, Chester ; 38. Coldham Hall, near Bury St. Edmunds ; 39. Beaumont Street, Devonshire Street, London ;—40. Newport, Isle of Wight.*

The establishment at Stonyhurst (No. 4. above,) is a Jesuit College, and has existed about thirty years.—The studies of the place are stated to be conducted upon the same system with those of the Catholic universities abroad ; and there are regular professors in all the usual branches of scientific and scholastic education. The college, which is a very extensive building, has room for four or five hundred pupils, independently of the professors, managers, and domestics ; and it is said to contain at the present moment five hundred or more individuals of various descriptions. It is surrounded with suitable offices for tradesmen and artisans of every description, proper for making the establishment independent, and is well supplied with the necessities and conveniences of life. To the college are attached more than a thousand acres of land, which the Jesuits keep in their own hands, and farm under the direction and management of one of their members. In addition to the produce of this land, which is consumed in the college, the Jesuits by means of large purchases from the neighbouring farmers and others, extend their influence, and with it their faith, throughout the whole of the surrounding

in communities ; that is, in religious houses for Nuns.

* Nos. 28 to 40 (except the last, which is a preparatory seminary for boys) are ladies' schools.

country. The pupils in the establishment are collected from various parts of Great Britain, Ireland, and the continent ;* so that the Jesuits in this college have extensive communication with various parts of the world. Their present number of pupils is supposed to be from two to three hundred, which is thought to be not more than the average for the last five and twenty years. Within a quarter of a mile of the college, is a seminary for boarding and educating boys, preparatory to their entering the establishment at Stonyhurst.—The college is supposed to be possessed of considerable wealth. The society's influence is greatly strengthened by their being the accredited heads of the neighbourhood, especially in their own manor and the surrounding district ; so that they feel no necessity to be either timid or private in their endeavours to make proselytes. By their exertions Popery has alarmingly increased in the duchy of Lancaster. It is certain that whereas, before their arrival, there were not, perhaps, half a score Papists about Stonyhurst, the greater part of the population, to the amount of some thousands, are now become such ; and the principal Jesuit priest of Preston is said to have made a boast, that when he came to the place a little more than twenty years ago, a small room would have accommodated his whole congregation, whereas now two large chapels which have been since erected, and are each capable of containing two thousand persons, are not sufficient for their converts.—The Roman Catholic chapels in that part of England, which are nearly as numerous as the Protestant churches, are filled, not with ordinary priests, but with priests of the society of the Jesuits. In conjunction with the Papists in general, the Jesuits lately erected a

* Among these is the son of the Duke of San Carlos, the Spanish Ambassador to the Court of his Britannic Majesty.

large school, upon the Madras system, for the education of children of both sexes to the number of about a thousand; to which the members of parliament for Preston, as well as certain clergymen and other avowed Protestants, are stated to have largely contributed. These Jesuit priests have regularly and systematically preached, for years past, in the populous town of Preston, against the English church and faith. It may be added, that they exert an ascendancy over the clergy and magistracy in the neighbourhood; and boast among their patrons and allies names of considerable influence and respectability *

Having referred above to the opinions at present current among the Catholics, I may repeat a sentiment lately found in your pages, that it is a strange mistake to suppose that time has softened the doctrinal tenets of the Roman Catholic Church. For all that appears in the very numerous publications issuing from that communion, from the classic and refined production of Mr. Eustace to the Orthodox Journal itself, the creed of Leo the Tenth is substantially the general faith, even to this hour, of the Catholic world. On the present occasion, I shall confine the remark principally to the steadfast hostility displayed by the Romanists to the free circulation of the Scriptures. In May, 1817, a Catholic priest, the Rev. John Fletcher, published a translation of Bossuet's Exposition of the controverted Doctrines of his Church; prefaced by a long preliminary discourse on the opinions of British Protestants; in which, among

* British Review, No. XVIII. Art. 20. Can the above account of the college at Stonyhurst be authenticated? The Review professedly took its facts from the "History of the Jesuits," lately published; but, I have understood, not without making such previous inquiries, among clergymen and others in the neighbourhood, as led the writers fully to believe the statements therein contained.

other things, he writes;—"As a kind of reply to the preceding reflections... perhaps it might here be remarked... that it is not any peculiar code of faith, nor yet the authority of private opinion, that guides the belief or constitutes the foundation of the faith of the enlightened Protestant; but the voice alone and the authority of the sacred Scripture. . . 'The Bible, THE BIBLE ONLY,' as Chillingworth expresses it, 'is the religion of Protestants.' Flattering but pernicious argument! Specious but delusive sophism! which, proving any thing, in fact proves nothing: for this is precisely the argument which is urged in defence of every form of error, which is made the proof of every heresy, and the evidence even of the grossest impiety. The Bible, sacred and insulted thing! is the mantle which men now profanely use to cover every frightful sore."—"Itself declares, that '*it is hard to be understood.*'" Flaccus Illyricus, a very learned Protestant, has enumerated a great variety of reasons, upwards of fifty, for its peculiar obscurity. . . . Bayle asserts, that '*it is quite impossible for the ignorant to understand it*.' Dr. Maltby contends, that out of the sixty-six books which compose the canon in this country, only seven of the Old and eleven of the New Testament are fit for general circulation.—But, at least, do not the learned Protestants understand their Bible? No; not even these. For who, in fact, have quarrelled so much as these about its meaning? . . . But, in short, in order to be convinced how difficult a thing it is to interpret the Bible wisely, let any individual merely consult the different requisites which the Protestants themselves—for example, such writers as Doctors Marsh, Tomline, Van Mildart, &c.—have defined as essential for this important purpose. These requisites, (they are extensive learning, the knowledge of various languages,

wisdom, judgment, piety, &c. ;) these requisites evince, that not only is the interpretation of the Bible, in the opinion of the above divines, a very arduous and perplexing task, but that hardly any individuals in society should presume to undertake it. At least, they clearly demonstrate this ;—that it is absolute folly to imagine, that the illiterate and the vulgar are competent to explain the sacred volume even tolerably ; and folly, therefore, to put it indiscriminately into their hands.”—“ It is true, according to the real principles of Protestantism, that the Bible, *as it is understood by each individual*, is the proper foundation of the Protestant’s belief. Hence, it is also true, that it is an act of consistency in Protestant teachers to encourage and promote the circulation of the sacred volume. But is it wise in the Christian, or reasonable in itself? For why every where circulate a book which men cannot, it is admitted, understand? . . . The indiscriminate circulation of the sacred Scripture, with an encouragement to all to interpret it, is, in the eye of good sense, imprudence. It is an evil injurious to religion, because it is a source of error ; hurtful to piety, because it is a principle of fanaticism ; dangerous to establishments, because it is the occasion of fresh division. *Indeed, says Archbishop Bramhall,—and the good sense of several Protestant prelates begins now to feel and admit the same,—the unrestricted liberty of reading the Bible is more injurious to religion than all the restraints of the Catholics.* Time will, I fear, ere long, prove this.”*

Such are, unquestionably, the sentiments of the Catholic communion at this hour ; for, on *this* subject at

* Vide the Catholic’s Manual ; or, Exposition of the Controverted Doctrines of the Catholic Church, by Bossuet : with Preliminary Reflections and Notes, by the Rev. John Fletcher. Newcastle, 1817. pp. 75—79.

least, the present author may be considered as the prolocutor of the whole body. In offering the above notices to the attention of your readers, I am very far from wishing to exasperate the feelings of the Protestant public, by what will be, to many persons, a disclosure, not only unexpected, but offensive and alarming, of the numerous and by no means feeble positions occupied by the forces of the Romanists. On the facts which have been stated I leave them to make their own comments. Respecting the opinions of the editor of Bossuet, assuming him to be the organ of his communion, I cannot withhold the expression of my deep regret, that he has it in his power so directly to hail certain ecclesiastics of the Reformed Church of England as allies in the warfare of the Catholics against the unrestricted circulation of the Scriptures. Without recurring to Mr. Gandolph’s congratulations to Dr. Marsh—when the latter wrote only as a private divine, and not as one of the accredited supreme dignitaries of the hierarchy—we have here a decided partisan of the Bishop of Rome claiming the concurrence of British prelates in principles, or in the one master principle, which, once admitted, will wither the strength of the whole Reformation ! Archbishop Bramhall introduced, on this occasion, as the sub-stratum on which to lay Mr. Fletcher’s living authorities, is one of those minor names which are known only to such persons as dig down low enough into the obscurities of our religious history to find what will suit any given purpose. And even supposing that this name of Bramhall created the same lofty sensations which are diffused by the enunciation of Butler, and Barrow, and Stillingfleet, yet the members of our reformed establishment own no prolocutor of the general body ; we need neither dead nor living interpreters as witnesses of a creed which may be known and read

of all men; but, in faithful accordance with the Protestant world, invite every individual to search the Scriptures, and to search also the creed which we profess to have modelled, not after the *dictum* of an individual prelate or individual church, but after the plain revelation of God himself. That will be the true day of Catholic Emancipation, when the professors of Maynooth and Stonyhurst will unbind the eyes of their fettered pupils and present before them the open page of revelation, thus marshalling the way by which they may advance towards the "glorious liberty of the children of God." Any deliverance short of this, whatever advantages it may give them in other respects (a point which I am not arguing), will, in its eternal relations, leave them in their original ignorance and penury. Neither, as it appears, are the Catholics the only religionists of the empire who need emancipation from the tenets of ancient superstition; for, in effect, such Protestants as symbolize with their professed opponents, in their jealousy of the Bible, have entangled themselves in the very toils from which their ancestors laboured and died to disengage them. Who can contemplate without anxiety any approaches towards this ominous *doctrinal* re-union (for I am not, of course, censuring offices of Christian kindness and conciliation) between the ecclesiastical posterity of the Marian martyrs and the active successful descendants of Ignatius Loyola! The interests of these rival communions of Christendom are, and must ever be, utterly and totally irreconcilable; and it is not to be questioned, that in proportion as persons, of whatever rank or responsibility, defraud mankind of the pure light of Heaven, as it shines by means of the inspired volume into the dark places of the earth—no matter by what sophistry they may succeed in stifling the remonstran-

ces of an offended conscience—in that proportion must they one day answer for the consequent ignorance, criminality, and wretchedness of their fellow-creatures in time, and for their irremediable misery in eternity.

MEMENTO.

To the Editor of the Christian Observer.

I AM rejoiced to find, amidst the ardour of the pending controversy, respecting the Church Missionary Society, that no party, as far as I have heard, ventures openly and explicitly to deny the *duty* and *necessity* of attempting the conversion of the heathen. This, at least, is a point gained. The time is fresh within the memory of us all, when it was the *object* rather than the *mode* that excited animadversion. In reference, for example, to India, we were told of the harmlessness of the Hindoo faith, and the purity of Hindoo morals. At present we hear little or nothing of this kind. The pages of Dr. Buchanan and other writers, among which I may fairly include yourself and your correspondents, with the discussions in Parliament, &c., have done much to set this question at rest. Indeed, I only wonder how it was ever raised. The subjoined extract, for instance, from a Charge, delivered twenty years ago, by Archdeacon Owen (since well known as Chaplain General to his Majesty's Army and Navy), before the Society for promoting Christian Knowledge, will shew what was the opinion of persons capable of judging on the subject at that time. But controversy warps every object it touches. It was necessary to impeach Dr. Buchanan's credit, and no great delicacy was studied as to the means of doing so. Time has added new corroborations to Dr. Buchanan's evidence; but even had it not, Archdeacon Owen's Charge, among many other proofs, would shew that the broad facts on which so much

discussion arose were not more strongly coloured by Dr. Buchanan than by other gentlemen whose testimony was never called in question. Mr. Owen was Chaplain to the Presidency of Bengal, and possessed extensive opportunities of ascertaining the native character.

But I am wandering from my object, which was not to shew that the Hindoos or other heathens stand in need of Christian instruction, but to congratulate your readers that this important preliminary is at length very generally admitted; and to express my anticipations that the present controversy, beginning as it does on ground so much higher than the last, will terminate in a manner the most auspicious to the much-abused cause of missions.— Having recognised the duty, I trust we shall not stop at this initial point. Archdeacon Thomas has set us an admirable example in devoting the profits of his pamphlet to a respected Society for propagating the Gospel, which it seems he himself had never thought of assisting before. Let his readers go and do likewise. At least let them not be satisfied till they have joined *some* society for this momentous object. I need scarcely add, that if they will only consult their conscience, rather than their prejudices or their pocket, I have no doubt that the Church Missionary Society will be fully as great a gainer by this measure as either of her sisters. A. B. C.

“Still it is asked, what benefit would attend your success? Are not the Indians a people of good morals, with a few harmless superstitions? It is answered, Their morals are *not* good, neither are their superstitions harmless. Idolatry has never yet produced good morals. The licentious adventures of their gods are no great incitement to purity in the worshipper. The effect of this is seen in various appendages of their

religion. A set of licensed courtesans, at once the instruments of their lust and avarice, are the attendants of the southern Bramins, when they take an idol in procession. I have observed on those wooden temples to which the people annually harness themselves, *such scenes depicted as I dare not mention*, and yet it is beneath the wheels of this ponderous mass that each year some infatuated persons seek destruction.

“Where shall we look for the morals of this people? Among the Bramins? They who officiate at the great pagodas are licentious and eager for gain to an inscrutable extent. The unbounded superstition of the people *protects* them in their vices. In this respect it would be difficult to say, whether their priestcraft has been more fatal to themselves or to their followers. Will you seek for morals among their myriads of *Fakirs* and *travelling saints*? It is common to see one of *these* extorting money from the reluctant manufacturer, by a torrent of obscenity in which he insults him, and the threat of curses which no Hindoo will incur. Will you inquire among their merchants, or manufacturers, or landholders? The great feature in a Hindoo's character is the desire of amassing wealth. This he does with a cold unfeeling perseverance that baffles all consideration of morals or humanity. The rich are oppressive, the poor are knavish; it is craft against violence. Their avarice is connected with parsimony; and hence, as from other causes, they are free from much of the luxury of their Mohammedan invaders, who to equal avarice united boundless profusion.”—Vide “Owen's Charge, delivered at Bartlett's Buildings, April 4, 1797, at a general meeting of the Society for promoting Christian Knowledge, to the Rev. W. Ringeltaube and the Rev. J. Holzberg; published at the unanimous request of the Board.” After prov-

ing by facts, and particularly by the immolation of human victims, that the native superstitions are the very reverse of "harmless," Mr. Owen most justly remarks:—"All false religions have been accommodated to the corruption of human creatures, by whom nothing is less sought than justice or purity of heart. It has ever been 'bodily exercise that profiteth little,' instead of 'godliness that is profitable for all things.' The people of India have, indeed, line upon line, to make clean the outside of the cup and of the platter. But is that superstition harmless by which a man would sanctify unjust gain by giving part of it to an idol, or purify his soul as he washes his body in the Ganges? I have seen them shew strong symptoms of uneasiness when urged upon this side; and no wonder.

"But it may be asked, if learned men have at no time produced sublimer speculations in morals? Recluse and contemplative men among them have delivered sublime truths, but commonly involved in mysti-

cism or fable, and in such form as should benefit only the learned. Nay, persons of inferior cast have been prohibited, under heavy penalties, from looking into such books, or acquiring that knowledge without which they cannot read. *But the religion of a country is not to be estimated from the meditations of a few recluse men, but from the actual state in which it is delivered to the people.* Like other religions of antiquity, they have their doctrines for those that are within, and their doctrines for those that are without. But amidst the round of processions, sacrifices, ablutions, and the mumery in which they seek to be heard for their much speaking, urged on them from all sides, by precept and example, *who of those who undertake to lead them will ever harangue on justice, mercy, and truth? There are enough to recite the legends of their gods with every comment that can seduce the imagination. But I have not heard by whom or in what circumstances any thing like moral instruction is delivered to the people.*"

REVIEW OF NEW PUBLICATIONS.

An Address to the Church Missionary Society, holden at the Town Hall in the City of Bath, under the Presidency of the Hon. and Right Rev. the Lord Bishop of Gloucester, on Monday the first Day of Dec. 1817, Word for Word as delivered, from Writing; with a Protest against the Establishment of such a Society in Bath. By the Rev. JOSIAH THOMAS, A. M. Archdeacon of Bath. Bath: Meyler and Son. 1817. 8vo. pp. 16.

A Defence of the Church Missionary Society, against the Objections of the Rev. Josiah Thomas, Archdeacon of Bath. By DANIEL WILSON, Minister of St. John's Chapel, Bedford

Row. London: Wilson. 1817. 8vo. pp. 44.

Counter-Protest of a Layman in Reply to the Protest of Archdeacon Thomas, &c. By GEORGE PRYME, Esq. Barrister at Law, and late Fellow of Trinity College, Cambridge. London: Hatchard. 1818. 8vo. pp. 16.

A Second Protest against the Church Missionary Society, addressed to Lord James O'Brien, Chairman to the Committee of the Bath Missionary Association. London: Hatchard. 1818. 8vo. pp. 12.

A Letter to the Rev. Josiah Thomas. By A MEMBER OF THE CHURCH OF ENGLAND.

Free Thoughts on the Bath Missionary Society. By A FRIEND TO CONSISTENCY. Bath: Hickman. 8vo. 1818. pp. 15.

A brief Defence of the Archdeacon of Bath, &c. By the Author of "Free Thoughts." Bath. 1818. 8vo. pp. 15.

A Defence of the Protest of the Rev. Archdeacon Thomas, in Reply to the Rev. Daniel Wilson, with Strictures on the Rev. T. T. Eddulph's Letter to the Rev. Fountain Idwin. By A MEMBER OF THE CHURCH OF ENGLAND. Bristol. 8vo. pp. 16.

WE suppose there is scarcely an individual in the three kingdoms above the lowest ranks in society, who is at this moment ignorant of the fact announced in the title page of the pamphlet placed at the head of the above catalogue; that on the first of December, 1817, an Archdeacon of the Church of England introduced himself into a meeting called expressly of the friends of the "Church Missionary Society," and delivered an "Address" and a "Protest against the establishment of such a society in the city of Bath." The facts also, as stated in that title-page, are unquestionable—that the Lord Bishop of Gloucester was in the chair at that meeting, and that this "Address" and "Protest" are printed "word for word" as "delivered from writing" on that occasion. The title-page, however, does not further take upon itself to describe the tone and manner in which the Address was delivered; and we have little disposition to strip from the Rev. the Archdeacon that mantle which he has prudently thought fit to throw over these subordinate circumstances. We are content to have the piece itself, and leave to others to describe the way in which it was got up, and performed. If the Archdeacon offended in the particular mode of discharging this new office, some allowance will probably be made for the entire novelty of the undertaking.

Bath, though famed for the strictness of its ceremonial laws, had not, we presume, framed any anticipatory rule for the behaviour of a church dignitary under such circumstances. And we venture further to believe, that, if the Archdeacon violated any rule of good manners, he has by this time been made sensible of his misdemeanor, and is sincerely sorry for it. His first offence in this line will, we think, be his last.

When this event was first announced, it produced very various effects upon the public mind. Some persons, as usual, fled to the hostile banners of party, as the only secure post for those who refuse to think and act for themselves. Others pursued, as usual, the ordinary round of gay or busy life, thinking, perhaps, that while they themselves were unmolested at home, it mattered little what became of nearly eight hundred millions of people abroad. Some injudicious friends of the Establishment rejoiced at this additional effort of a somewhat rash and inconsiderate advocate to sustain, by the props of bigotry and contention, that edifice which can be upheld only by the pillars of Truth and Charity. Some persons, on the contrary, who were enemies to the Establishment, rejoiced to behold her own children employed in rending her garments and exposing her, or rather themselves, to the derision of the world. The majority of the country, or at least those members of it who are sincerely interested in the well-being of the Church of England, stood by in painful dejection—wept over this new example of the *odium theologicum*—lamented to see the venerable name of the Church identified with any resistance, and especially *such* a resistance, to a society formed for the circulation of the Gospel in heathen lands—and longed and prayed for the happy days when "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim."

For ourselves, we will own, that

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we felt little astonishment at this new assault. The demon of discord is a personage with whom the experience of many years has given us a pretty familiar acquaintance; and her unvaried practice has been to take her station on some of the high places of the land; where, having kindled her torches, she throws round her baleful eye to discover some individual weak, or, shall we dare to say, wicked enough to throw them within the precincts of Charity and Peace. What peculiar qualification may have recommended her present torch-bearer it is not for us to decide. Certainly, however, he has discharged the prescribed duty very faithfully. He has not only carried the torch into a large assembly at Bath; but, with certain other-kindred spirits, he has borne it into every part of the kingdom. To drop the metaphor—the Address has been advertised and placarded, and scattered with a prodigality sufficiently demonstrative of the active zeal and large resources of the circulators. Some of the newspapers complain even that it has been forced upon them by a sort of “requisition.” We do not exactly know what is meant by the term as applied to the free press of this privileged country; but we trust that none of the editors of these journals are such enemies to the Church Missionary Society as *not* to publish the Protest the instant it is forwarded to them.

But if not astonished at the “Protest,” we were certainly much *grieved* at it. Some of the reasons for our regret will appear hereafter. At first, indeed, we were greatly disposed to omit all notice of the subject. We seemed to ourselves to be mitigating the evil while we kept out of the contest, and entertained a hope that the Protest might, after all, sink into the obscurity which it deserved. But that hope has vanished. The “Address” has not only been most laboriously circulated, but

it has been followed, both by some truly decisive replies, and, as will be seen in the list prefixed to this paper, by several affiliated addresses. Silence, in this state of affairs, is impracticable; and we shall, therefore, proceed, with all possible impartiality, to put our readers in possession of the main facts of this controversy, and the pretensions of the contending parties.

To this end we shall begin by briefly noticing the various works to which we have introduced our readers, which constitute the whole of those which have happened to fall under our own notice, though possibly, before this paper meets the public eye, these eight may have multiplied to dozens.

At the head stands the original and redoubtable “Address” and “Protest.” Next to this comes what, in the absence of an official document, must be considered as the authoritative and accredited reply to this Protest; the Society, with that forbearance which has ever characterized another much assailed institution, having preserved a wise and dignified silence on the occasion.

The next in order is a very judicious, sensible, and independent paper of Mr. Pryme; who, professing to differ in some points from that body of men whom he calls the Evangelical Clergy, and whom he, with the Archdeacon, conceives to be mainly concerned in originating and sustaining the Church Missionary Society, yet justifies the Society itself, and condemns its reverend assailant.

Next to this stands a “Second Protest against the Church Missionary Society,” by an anonymous writer. Though published at Bath, it certainly is not, as might have been supposed by the title, the work of the Rev. Archdeacon himself, and has been attributed to various writers, but, whoever be the author, he is clearly a friend of the Society. It

is, in fact, a sort of parallel to the Archdeacon's Protest, designed, by putting his arguments into plain English—by shewing them, as it were, without their robes—to unmask and expose them to the world.

The fifth document in this collection, is a letter to the Rev. Josiah Thomas, by a gentleman signing himself J. C. R. It touches on the inexpediency of any such public protest—on the particular spirit in which *this* appears to have been made—on the disqualification for missionary exertions in the Society for the Propagation of the Gospel in Foreign Parts, originating in its want of zeal—on the neglect on the part of the Society for promoting Christian Knowledge, in bringing its new exertions up to the level of its increased means—on the impropriety of charging those with the assumption of the title of Evangelical whom the world have designated by that name—and on the existence of a far larger, and more mischievous, sect than these in the Church of England; a sect who are mournfully “deficient in the doctrines, preaching, and practice of the fathers of our church, and of many equally bright examples who have succeeded them; who abound too much with the pride of reason to carry into the pulpit the self-abasing doctrines and high tone of piety which pervade our most excellent Liturgy.” From this table of contents, which is not much shorter than the letter itself, our readers will be enabled to judge of the general tone and object of this production. We find in it much to commend, and little to complain of; except, indeed, that the author should think that the Archdeacon was “correct” in his *entrée* to the Society, as far as respects “the discipline of the church.”

Next come certain “Free Thoughts on the Bath Missionary Society,” by a “Friend to Consistency,” and who, by way of making good his

claim to this high sounding title, sets out with telling us, that he is “more anxious to heal than to foment the present unhappy dissensions between members of the Establishment,” and then proceeds to throw the apple of discord between them with all possible assiduity. What, for instance, will be thought of *his* pretensions to consistency, who, with the language of charity on his lips, accuses the clergy connected with the Church Missionary Society of instructing the heathen, that they never yet heard the Gospel from any other Church of England missionaries; that the majority of Church of England ministers do not preach the gospel; that the consoling doctrines, respecting the grace and love towards mankind in general, of HIM whose beloved Son “died for the sins of the whole world,” is a gross delusion; that a few only, out of the posterity of Adam, are elected to eternal life; that what they have hitherto heard of Christian virtue, piety, and morality, is only dung and dross; (we should like to know whence this last quotation is taken) and that unless they can see the Scriptures in an evangelical point of view, Christ will profit them nothing? But we beg the author's pardon. Let him omit his short preface, in which he has announced his intention to heal the dissensions between the members of the Establishment, or let him substitute the word “foment” for “heal,” and he will then be perfectly consistent. It may be a satisfaction, however, before we quit these “Free Thoughts,” to let the world know our author's opinion, that the Society for the Propagation of the Gospel in Foreign Parts is sufficiently active and extensive to render any other society superfluous. We had certainly understood that this society never has employed missionaries of any kind, either in Africa, or Asia; that is, in two quarters of the globe. But this friend to

consistency has doubtless visited the fountain head of information, has witnessed the sleepless zeal of that Society, has witnessed the troops of missionaries despatched by its committee, has listened to the letters of congratulation and thanks from Africans and Hindoos, or has seen, and rejoiced to see, the converted idolater come to cast his idols into the fires of the institution. If such is the case, the friends of the new Society will certainly find it somewhat more difficult to make good their case, and establish the necessity of a second institution.

Some equally incredulous or ill informed persons will be equally surprised to learn from this author of "free thoughts," or, as they would be better entitled, "free facts," that many of the clergy and other members of the Bible Society "have withdrawn their assistance from that motley group;" and lest the interests of "dissent" should suffer by this defalcation, the Church Missionary Society is kindly "playing another card into the hands of Dissenters." We really do not understand this. But if the author means to insinuate that there is in this society, any union of Dissenters, he is entirely mistaken. The conduct of its affairs is confined to Churchmen exclusively. The writer ends by telling us somewhat good humouredly, that they have "hot water" enough at Bath without seeking to increase the quantity by *artificial means*. Can he design irreverently, to describe the Archdeacon under the vague and unecclesiastical expression "artificial means?" We should deem such an offence impossible, but that we really know of no other person or persons to whom the imputation could apply; as it is very evident, that there was no "hot water" in the meeting till the Archdeacon pumped it in.

But this writer is not satisfied with a single blow; he comes again upon us in the next article, under

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the form of a "brief Defence of the Archdeacon of Bath, against the vehement Attack of the Rev. Daniel Wilson," modestly claiming to himself no title in this new enterprize, but that of being "the Author of the Free Thoughts." Here indeed the "consistency" of the writer discovers itself. As were his "Free Thoughts," such is his "Defence." If they were wise, so is this. If they injured his cause, this injures and dishonours the champion of the cause; that is, the Archdeacon. In one page of the "Defence" Mr. Wilson is gravely rebuked for calling the missionary "magnanimous," when he ought to have known that no blessing is pronounced on magnanimity, in the Sermon on the Mount. (p. 7.) In another part of the "Defence," Mr. Wilson is again condemned for resting on the commission to "preach the Gospel to every creature," when he ought to have known that it is not "found in the Gospel of St. John—the favourite disciple of Christ." We will tell the writer, however, what declaration is found in the Gospel of St. John. "He that believeth not the Son, shall not see life—but the wrath of God abideth on him." What, then, becomes of the *security* of the heathen, and what of these "addresses" and "protests" against societies designed for their conversion, St. John being the judge? But we must have done with this very harmless writer, leaving him to tell the world, in some future edition, in what part of the Old Testament he found the precise words which he quotes in the title-page of his first pamphlet, and on what grounds he charges the friends of the Church Missionary Society with Calvinism in his "Thoughts," and acquits Mr. Wilson of this heavy crime in his "Defence."

We have now come to the eighth and last document which we shall think it right to notice on the present occasion; and this is another "Defence of the Protest of Arch-

deacon Thomas—with Strictures,” &c. &c. But as what it says mainly applies to some questions put by Mr. Wilson in his Defence, we need not make any observations upon it.

Having thus got rid of these “*minores gentes*” in the controversy, we feel at liberty to enter, as was proposed, upon our examination of what may be considered as the accredited works on either side—the “Address and Protest” of Archdeacon Thomas, and the “Defence” against this attack on the Church Missionary Society by Mr. Wilson. And here, notwithstanding the wide circulation of both these documents, we shall not hesitate to quote largely from one of them: as some of our readers may not have seen them; some may have seen a less perfect edition of Mr. Wilson’s, than that from which we quote (the fourteenth;) still more may not have been able to bring them into close comparison; and all, we trust, will be glad to find at least one of these works rescued from its ephemeral form in a pamphlet, and embodied in what, we fondly venture to hope, will be the more permanent pages of our work. As true sons of the Church, we follow her precedent in thus suspending the colours of the victors and the vanquished together—to perpetuate in the minds and memories of our children’s children a signal instance of the defeat of error, and of the triumph of truth. It will be our endeavour to state some of the main arguments of the Archdeacon, and to give Mr. Wilson’s replies to them.

The Archdeacon sets out by claiming a “right,” as “Archdeacon of Bath,” to declare his sentiments, in the presence of a “Church Society,” under the presidency of a bishop of the Church of England, on the subject of their meeting; and that his appearance in that assembly was to be considered as altogether official.

Let Mr. Wilson be heard in reply to this exordium.

“The Archdeacon appears to found his claim of jurisdiction over the meeting, on the circumstance of our Missionary Society being a Church of England Society. He will not, indeed, allow, what he states to be its pretensions to the title; but he obviously assumes his right of interference on that ground. Now it is manifest, that the Society never affected or pretended to represent the Church of England; still less to act by any commission or delegation from that venerable authority. It neither is, nor ever assumed to be, any other than a voluntary institution, supported by the free contributions of individuals, in conformity with the doctrine and discipline of the Church. No mistake could arise, on this head, to any one at all acquainted with its design, principles, or proceedings. All misapprehension was effectually precluded, by the publicity with which the Society has uniformly acted. The title, ‘the Church Missionary Society,’ never meant—it was never intended to mean—a society supported by the collective authority of the Church of England; but simply, a society conducted by members of that church, and by members of that church only. It merely imports that the individuals who compose the society are attached, not to the Lutheran, or Calvinistic, or Presbyterian, or Baptist, or Moravian, or Methodist religious communities, but to the English Establishment; and that it is the Christian religion, as taught by that Establishment, which they wish to diffuse among mankind. For many years, the title was, ‘the Society for Missions to Africa and the East, conducted by Members of the Established Church.’ When the rise and progress of other missionary institutions, and the extending labours of its own, made a shorter and more definite name desirable, ‘the Church Missionary Society for Africa and the East,’ was gradually, and almost imperceptibly, substituted. Thus the familiar title, ‘the Bartlett’s Buildings’ Society,’ is sometimes used for the longer and less convenient appellation, ‘the Society for promoting Christian Knowledge, meeting in Bartlett’s Buildings.’ In short, the Church Missionary Society is a voluntary association, formed for a lawful object, but not pretending to be established by law—conducted with a due respect to constituted authorities, but preferring no claims, as of right, to their countenance or patronage. In all points

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which fall within the province of ecclesiastical enactment, its members conscientiously submit to the canons and usages of the church: in matters, like those of voluntary charity, which the wisdom of the church has left, with a thousand others, to the decision of private conscience and feeling, they claim, as Britons and as Protestants, the right of being guided by their own. In effect, every voluntary society conducted by members of our church, rests, in these respects, precisely on the same grounds. No institution of this nature possesses, or can claim, any ecclesiastical jurisdiction. Such a jurisdiction could be conferred on it only by a direct grant from the legislature, which no existing society in our church, however highly respectable, and whether incorporated by charter or not, has received.

"Such being the nature of the Church Missionary Society, and such the object of the meeting, it is not very easy to discover in what manner the Archdeacon had acquired the jurisdiction which he claimed over it, or what was that official title by which he felt himself warranted to reprove and inveigh against its proceedings. The lawful jurisdiction of an Archdeacon of the Church; the visitatorial authority by which he is empowered to inspect the state of the churches, and 'the sufficiency and ability' of the parochial clergy; the judicial functions by which he takes cognizance of scandalous or notorious immorality—in which respects he is figuratively called 'the Bishop's Eye';—all these rights and powers he possesses without dispute. But it is not apparent how any of these, or all of them together, should entitle him 'officially' to force his denunciations on such an assembly as has been described—an assembly pretending to no ecclesiastical commission or character—not a meeting of the clergy in visitation, nor a chapter of the canons of a cathedral, nor, strictly speaking, a religious meeting of any kind—but simply a voluntary association of benevolent persons met to form a charitable institution, under the protection of the laws of the land. If this meeting acted irregularly, it was amenable, not to the Archdeacon of Bath, but to the civil power." *Wilson*, pp. 12—14.

Having thus disposed of this part of the Address, and met, with equal force, some parts which follow, Mr. Wilson proceeds to notice the per-

sonal attack upon the justly revered and indefatigable Bishop of Gloucester.

"But the most extraordinary, and really indecorous part of the Archdeacon's denunciations, is that which he ventures to make against the honourable and right reverend the Lord Bishop of Gloucester, who took the chair at the meeting.

"What interference there could be with ecclesiastical jurisdiction, in simply being the chairman at a voluntary meeting of a benevolent society does not immediately appear, and is unfortunately not explained by the reverend Protester. Surely it never could occur, to any unbiassed mind, that the yielding to the wish of the friends of the proposed association, to direct the proceedings of their meeting, was any invasion of episcopal authority. Any other nobleman or gentleman might have been invited to the same brief and harmless duty. Such circumstances take place in every city of every diocese of Great Britain, without the slightest offence or umbrage.

"The choice fell on the Bishop of Gloucester merely from the natural and high respect entertained for the character and rank of his lordship. As one of the Vicepatrons of the Church Missionary Society, he was almost necessarily led to comply with an invitation which related to a proposed branch of the parent institution, and especially in the chief city of a diocese in which his lordship held the distinguished station of Dean.

"But, in fact, any one who had heard of the name of the Lord Bishop of Gloucester, of his assiduity in his parochial duties previous to his elevation to the episcopal bench, as well as in the discharge of his high ecclesiastical functions since that event, of his zeal for the establishment of national schools, his activity in espousing the cause of the Society for promoting Christian Knowledge and the British and Foreign Bible Society, and his ardour for forwarding the salvation of the heathen world, would immediately be induced to apply to him for aid on such an occasion as gave rise to the Protest. Undoubtedly it was impossible for a man of his lordship's principles and character, when he was once requested to take the chair at such a meeting, to decline the task: undoubtedly he

could never endure that the proposed society should in any measure fail of success, because he refused to give it any aid which it might be in his power to furnish.

"But these statements, though more than sufficient to silence the voice of intemperate censure, are rendered unnecessary by the circumstance that his lordship actually did consult the Bishop of Bath and Wells previously to his consenting to preach on the subject at Bath, and acquainted his lordship with his design of attending the meeting. The following short statement under his own hand is to be seen at his lordship's bookseller's in London, which places the whole question on totally new ground, and makes the indecorum of the Archdeacon's language the more reprehensible:—

"We have authority from the Prelate, who took the chair at the desire of the meeting of the friends of the Church Missionary Society at Bath, to declare, that, having previously mentioned to the bishop of the diocese *his intention of attending the meeting, as well as submitted his design of preaching for the Society, to his lordship's decision*; he had not the SLIGHTEST REASON to suppose, that in taking those steps, he was acting in a manner disrespectful or displeasing to his lordship; the introduction of whose name, as protesting against the meeting, is firmly believed by the prelate above mentioned to have been entirely unauthorized and unjustifiable." pp. 16—18.

The following passage, which will explain its own object, is too important to be omitted.

"The question then recurs, What is the authority of this Protest of the Archdeacon of Bath? None whatever. He appears to have had no more right to assume any jurisdiction over this peaceable and lawful meeting of benevolent individuals for a simple and legitimate object of charity, than he would have had to interrupt an assembly convened for planning a bridge or projecting a hospital: he might, in fact, almost as well have advanced a claim of right to enter the private abode of individuals, in order to regulate the detail of personal beneficence.

"The reverend the Archdeacon, however forgetful of these obvious principles,

and assuming a variety of positions, every one of which turns out to be unfounded, ventured to overstep his lawful authority, and to make a Protest, which loses all its weight the moment the real circumstances of the case are explained;—a fault this, surely, of no common magnitude. Respect, indeed, is always due to measures, however erroneous, if they have been suggested by an honest zeal, and a strong and imperative sense of duty. But when the act to which zeal and duty impel men, is itself that of protesting against intemperate zeal and a mistaken sense of duty in others; when a censor stands up specifically to point out the distinction between a well-informed and an ignorant piety; when such a censor is invested with an office of respectability in the church, and his denunciations derive weight from his public station; and, above all, when such a person comes forward to deliver an address composed in the calmness of the closet, and therefore with every advantage of previous deliberation; it is plain that we have a right to expect more than common caution and reserve, a mind well-informed on his subject, and arguments sound and perspicuous in support of his assertions. I will not stop to say how totally the Archdeacon has failed in all these respects.

"But this is not all. Even if the Archdeacon had erred in judgment, as to the nature of the proposed society, and the extent of his jurisdiction, the consequence of the mistake would have been quickly remedied, if he had preserved any thing of a right temper in the expression of his sentiments. The intemperate proceeding of forcing himself upon the meeting, was little calculated to sustain the just dignity of his character, or to effect the object which he professed to have in view. If it was his simple design to prevent what he considered to be irregular, was it not most proper to exert himself first in private? Were there no opportunities of previously remonstrating with the leading persons concerned? Was it decorous—I had almost said, was it honourable—to receive the clergymen* of his jurisdiction, who waited upon him before the meeting to solicit his favour for the Society, with no single notice of disapprobation—for I am persuaded that every reader will be astonished to find that this was really the case

* See the Address of the Bath Committee.

—and then to come forward with an unexpected and rude claim of interference? Was it just, was it generous, to leave the right reverend Prelate who was called to the chair, and the clergy of the neighbourhood, in total ignorance of the intended Protest? Was it decent to insist on delivering this censure before the secretary had been allowed even to explain the nature of the proposed institution? Above all, was it becoming—and, to use the Archdeacon's phrase, was it canonical—to insult a most amiable and dignified personage in his own presence? Was it suitable for an Archdeacon to arraign before a numerous assemblage a bishop of the church? Was contumely a necessary part of an interference which, as official, should, of course, have been calm and dispassionate, resting on undisputed authority, and proceeding with dignity? What right had the Archdeacon of Bath to determine, by his mere assertion, what is regular and what is not; to decide, at once, on the supposed conduct of another; to remind, with an air of insult, a prelate of our church, that as Dean of Wells, he owes canonical obedience to his diocesan, and even to charge him with a breach of the duties of his exalted station? For it may be necessary to state that he actually imputed to the honorable and right reverend prelate in the chair—deliberately imputed to him—“an indifference to the dignity of the high office to which he had been but a few years consecrated, as well as a contempt of ecclesiastical order.” Is this the most natural way to express reverence for the episcopal office? Is this to act as a well-informed member of the Church of England? Is this to conduct himself as an inferior clergyman ought to do towards his superior in the church?” pp. 19—21.

Having thus considered the “right” of the Archdeacon to enter his Protest, and the spirit in which it was made, Mr. Wilson enters upon the investigation of the subject-matter of the whole Address.

The Archdeacon contends, that the Church Missionary Society was “originally unnecessary,” because the Society for propagating the Gospel in Foreign Parts was, and is, in existence and in action. Mr. Wilson reminds his opponent, that this old and chartered Society “directs its

labours, in conformity to its charter, to the supply of our foreign plantations, colonies, and factories, with ministers and schoolmasters;” that it has no connexion with Africa or the East, and scarcely any, rather absolutely none, with *heathens* any where;—that it has not a single English clergyman; he might have added, nor a single individual of any kind, engaged as a missionary amongst the heathen. And this is the society which we are told is to supersede the labours of every other in the conversion of upwards of six hundred millions of human beings. Mr. Wilson proceeds feelingly to remark that,

“to Christians nothing appears so necessary as to send the Gospel to all the accessible parts of the world—nothing so necessary as to awaken the tardy love of Christendom in such a cause—nothing so necessary as to invite, by new associations, the contributions and efforts of all around:—‘necessity is laid upon such, yea, we is unto them, if they promote not the most extensive diffusion of the Gospel of Christ.’ If labours such as these are superfluous, then were the pious missionaries who first visited our own shores, when our ancestors wandered with their painted skins and offered their sons and daughters unto devils, engaged in an useless project. But surely it cannot be endured for a moment, that the descendants of the converts of these very missionaries should could consider it as unnecessary to carry the Gospel to those heathen nations, who are in the same circumstances now, in which their own forefathers originally were. Forbid it, sacred Charity, that such a thought should be entertained in a Christian's breast! Forbid it rather, O Divine Mediator of mankind, that we should receive the infinite grace of salvation ourselves, to withhold it from a perishing world! Forbid it, O Thou Eternal Father of Mercies, that the chilling deductions of a cold selfishness should oppose, for an instant, the exuberant designs of thy stupendous love to the whole of the lost children of men!” pp. 25, 26.

To the objection of the Archdeacon, that the Church Missionary So-

ciety increases its funds by means unworthy of the Church—such as by collecting small sums from servants, children, or the lower orders of society—Mr. Wilson opposes the obvious facts that the Church of England herself collects the Easter offerings, the smallest alms at the Sacrament, and the humblest donations for Briefs, and does not measure the worth of the gift by the extent of the sum, but by the capability and the disposition of the giver. He also reminds him of the approbation bestowed by our Lord on the gift of “two mites,” and of the journeys of St. Paul to collect from the “deep poverty” of the Christian Churches the “riches of their liberality.”

To the invidious allegation, that the Church Missionary Society originated with and is maintained by a “sect” in the Church of England, Mr. W. feels it unnecessary to reply, except by the simple and decisive question whether its doors are not open to *every* member of the Church of England.

To the imputation against the Society, founded on the fact that only two bishops have lent their names to it, is opposed the statement, that sixty years after the establishment of the Society for promoting Christian Knowledge, only fourteen bishops were found on the list of its members, and that the two archbishops and the Bishop of London are the only part of the Bench who have yet added their names to the members of the “Naval and Military Bible Society.” The truth is, that bishops may be cautious, may be poor, may be timid, may even be indolent, may prefer following to leading the public opinion, may be mistaken, as to their duty, or may be negligent in discharging it. Their neutrality, therefore, to a society may as possibly be a blot in their own escutcheon as in that of the institution.

To the allegation, that the Bishop of Calcutta has taken no cognizance

of the Missionaries of this Society, it is replied, that his lordship appears at present to consider his episcopal jurisdiction as confined to the chaplains of the East India Company—but that the only missionary whom he has noticed to commend, is one connected with this very institution.

To the Archdeacon’s protestations of his own zeal in the cause of missions, the stubborn fact is opposed, that he is *not* a member even of the missionary society whose honour and interests he so strongly advocates—and that the prelate whom he so sternly rebukes for his indifference to that institution, is, in fact, a member of it.

After some other observations, Mr. Wilson thus concludes—and we think that our readers will not complain of the length of the extract:—

“But on such a subject this will be far from satisfying the truly benevolent mind. To have repelled the attack of a misinformed assailant is a small matter. The stupendous cause of all the unconverted nations of the earth is involved in the question which has been treated—a cause which is sometimes injured by descending to too minute details of argument. In such details we may possibly err; but, in the general appeal to the members of our Church on the imperative duty of missionary efforts, it is impossible to mistake. For these reasons I have already endeavoured to restrain the warmth which I could not but feel at the harsh and even acrimonious language of the Archdeacon’s Protest. Perhaps I have not been sufficiently on my guard. But my deliberate wish is to consult the great question of Missions generally. I had far rather be less triumphant in my argument, than injure the success, and diminish the universal acceptance, of this cause. I feel that the interest of millions is at stake; and I should be ashamed of being too much moved with our own personal grievances, when the mighty injuries sustained by these vast neglected regions of the earth, which, with a tardy kindness, we are at length calling on our countrymen to redress, are passing in review before us. There never was such an important cry of pity raised from all the divisions of the heathen world, as that which now addresses itself to the conscience and feelings of Britons. The

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whole earth is waiting for the salvation of God. A general disposition to inquire into the records of our faith is manifesting itself. Facilities for establishing Missions in the most distant quarters are presented. The success which has attended the Missions of the Society for promoting Christian Knowledge, as well as those of other institutions, inspires us with the warmest hopes. Men of holy constancy and zeal are not found to be wanting, when due encouragement is afforded them. The dawn of prophecy already breaks on our view, and invites us to new tracts of exertion, and new scenes of labour. The unparalleled success of the British and Foreign Bible Society is preparing our way. And whither can the fainting eye of human misery turn, but to this great Protestant Empire, which God appears to have aggrandized, at the present momentous period, with the design of employing her as the herald of mercy to mankind?

"Where, then, is our love to our fellow-creatures, if we do not rise to communicate to them that unspeakable blessing, which has first visited us, that it may be sent on to others? Where is our humanity, our benevolence, our compassion, if we spring not forth in this office of grace? What! shall the unhappy widow still perish on the funeral pile—shall the helpless infant still sink under the hand of its parent—shall the deformed orgies of Juggernaut continue to prevail, and the bones of the wretched pilgrim whiten its plains—shall the horrid rites of cannibalism yet subsist, and temples for the worship of devils be openly reared—shall all the disgusting ceremonies of impurity and blood remain in undiminished force—shall ignorance, and vice, and despair, brood over the fairest portion of the globe, and the prostrate understanding and savage passions of man bind him a slave to earth?—and shall Britons hesitate to convey to the several sufferers the knowledge, and grace, and life, of an eternal Redemption? We plead, it is true, the cause of unknown strangers, in urging this great question; but of strangers who are children of the same common parent with ourselves, and who might now, if God had pleased, been in circumstances to communicate to us the very blessings which they supplicate at our hands.

"Englishmen do not know enough the state of the heathen world; they do not

enough consider the immense obligations which their religious blessings bring with them; or they could not be unmoved, in the degree in which they still are, at the sorrows of mankind. Where is our love to our dying Redeemer, if we remain indifferent to the communication of that grace which he came down from heaven and expired on the cross to purchase? Where is our most ordinary wisdom, if we neglect the opportunity which the providence of God affords us, of consecrating our national greatness to the Divine Glory? Where is our regard to our own church, if we labour not to plant her more deeply in the affections of our own people, by diffusing her mild and parental sway over the heathen lands? Where is our very sense of shame, if we allow other Confessions of Christians to outstrip us in this holy race; and consign to a doctrine and discipline which we profess not wholly to approve, that task of conversion which should in all reason be our own? Where is our patriotism, if we desire not to involve and bind up our country with the prayers and benedictions of mankind?

"Let us awake, then, from our sloth. The indolence and selfishness of Christian nations have too long impeded the tide and current of life. Unnatural quarrels, the magnifying of small matters, and interminable disputes on subordinate points, have too much absorbed their attention. Now, at length, let all the Protestant communities come forward to take their share in this 'work of the Lord.' Let our own Church, the glory and bulwark of the Protestant Faith, lead the way. Let the members of our two venerable societies occupy the foremost ground. The friends of the Church Missionary Society are actuated by no undue partiality for their own particular plans. Human judgment, fallible in its most unbiassed operations, will lead the best of men to different conclusions as to the comparative merit of this or that missionary institution. Let only the great work be wisely and vigorously prosecuted, and none will more sincerely rejoice than ourselves. Let, then, our two revered societies redouble their efforts. Let them fairly appeal to the good sense, feeling, piety, and gratitude of the nation. Let them no longer confine themselves to their present limits, but boldly enter on new spheres of action. Let one, or two, or more, distinct missionary establishments

be formed for the different quarters of the world. There is room enough for all. Charity would hail and bless the day. Then, engaged in the actual work of missions, minor objections would fade away, and unnumbered difficulties would be removed. Every thing would be practicable, under God's blessing, if we were fairly in earnest. A more copious effusion of the grace of the Holy Ghost might be expected to descend. Our parishes and congregations at home would feel the sacred influence: a general revival of pure and scriptural piety would take place: prayer would be more abundantly and more fervently offered up at the Throne of Mercy: a holy unity and order would accompany and strengthen the warm emotions of love and zeal: the glory of our reformed and apostolical church would break forth all around; and the cause of missions, undertaken by its members as by one man, might usher in, perhaps, that day of prophetic rapture, when all the kingdoms of the earth shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever." pp. 36--39.

These extracts speak so strongly for themselves, as to render it unnecessary for us to pronounce any judgment upon this masterly Defence. The composition also is highly spirited, and, what is no small thing to say, is as good as the argument itself. On the whole, it is a "Defence" on which the friends of missions in general, and of the "Church Missionary Society" in particular, may confidently rest their cause. The Archdeacon has kindly paved the way for its appearance; has ensured it a pretty general reading; and we cannot but hope that the many thousand copies of it put into circulation may be expected, under God's blessing, to effect a considerable movement and revolution on the subject of Church Missions in the public mind. This, we are sure, will be the best and greatest satisfaction to the mind of the pious and benevolent author to whom the Christian public is so greatly indebted on this occasion.

And here, though we ourselves might feel reluctant to encounter the risk of impairing the force of Mr. Wilson's powerful Defence, by adding any thing of our own; yet as our readers may reasonably expect some observations from us, we are willing rather to offend against our taste than to seem negligent of our duties. Indeed, there are one or two points on which that "Defence" has not so entirely preoccupied the ground, as to leave us hopeless of gaining the attention of our readers.

One subject to which we could wish particularly to invite their attention, is the state of the public mind, especially among the higher orders of society, on the subject of missions. It cannot, we think, be questioned that a strong and deep-rooted prejudice has long prevailed as to this subject; that, in certain ranks at least, the missionary zeal of the country is very far from keeping pace with many other forms of benevolence; that it has been longer in coming to life, and now it may be said to live, that its movements and efforts are infinitely less vigorous than, from a variety of circumstances, we had, perhaps, reason to anticipate. Now it is surely an important point of inquiry whence this peculiar languor proceeds; and why the spirit of missionary enterprise in our own country should not rise to the same level with every other species of beneficence. Our space will not allow us to say much on the question; but we are unwilling to leave it wholly unnoticed.

The particular cause of this indisposition to aid missionary exertions, which we should be disposed to place at the head of all the rest, is *the want of personal religion*; in other words a kind of practical infidelity. Men are not likely to exert themselves to give that

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to others, on which they set little value themselves; and, therefore, the only source from which we hope for any considerable enlargement of a missionary spirit is the improvement of national piety. When the walls of our national churches shall echo more uniformly to the sound of vital and practical religion, as exhibited in the word of God, and recognised in our own Articles and formularies—when the spirit of prayer begins to prevail more abundantly in our congregations and families—when Christian affection shall have more fully succeeded in melting down our points of discordance, and have thrown its golden chain round the hitherto divided members of the same great family; then we are disposed to think that the operation of other causes of indifference or hostility to missions will either cease, or at least be without effect. Great missionary efforts have been generally, perhaps always, preceded by a marked advancement of piety in the church. The disciples of Christ were assembled together in one place, and with one accord—that is, in the spirit of intimate union, and deep devotion—when the Holy Ghost descended, and missionary gifts were bestowed upon them. And when we thus assemble, when personal piety is strengthened and deepened, the Lord of the harvest, we may humbly conclude, will invest us with new dispositions and afford new facilities for missionary exertions, and our own island will become a spot on which to fix the lever by which we are to move the world.—If, then, we may be permitted to give our advice to the friends of missions, we should say, Let them set a watch over their own hearts; let them not be betrayed, by any acts of aggression on the part of others, into peevishness, or harshness, or misrepresentation, or retort, or into the abandonment of a single point or post in the camp of the Lord. That enemy who touches Christ. *Observ. No. 194.*

their piety, touches the very nerve and marrow of missionary enterprise and success. He poisons the stream of religious beneficence at its fountain head. But if we preserve and increase the spirit of true religion, we shall have an increasing fund of missionary zeal and strength far beyond the reach either of stratagem or open hostility.

Another such cause is a *secret persuasion*, very widely diffused, of *the sufficiency of heathenism for the wants, and duties, and happiness of its possessors*. Now, without arguing respecting the purposes of the Almighty, relative to the heathen, it may at least be confidently affirmed, that no one sentence of Scripture gives us any promise of their final escape. And, indeed, it is impossible to compare those declarations which assert the absolute necessity of holiness to the enjoyment of heavenly happiness, without being deeply impressed with a sense of their danger. Our ideas of heaven are apt to be too gross and earthly.—Heaven is not represented so much as a place, as a state of mind—a state of mind in which the happy spirit desires only what it ought to possess, and possesses all which it desires.—But by what possible process is the heathen to be elevated to this condition of mind? To what deformed image must he bow—in the steps of what Avatar must he tread—into the abyss of what mysteries must he dive, to gain this capacity for the pure happiness of glorified spirits? Will he find it amidst the orgies of intemperance—or the vaunted waters of the Ganges—or in the caves of Elephanta—or in the wild incantations and mystic charms of Obeah? We cannot, indeed, too earnestly entreat our readers to endeavour to descend into their own bosoms, and to ascertain whether any such infidel hypothesis lurks in their dark recesses; and, if so, to cast this vain and unscriptural imagination to the same

"moles and bats" to which we would devote the idols of a more gross but scarcely more mischievous idolatry.

A third check to missionary zeal with some individuals, is the association, and almost identification, in the public mind, of the missionary cause with the cause of Dissent. Properly speaking, the missionary cause in these realms ought (as far at least as precedence in time may be considered as connecting missionary zeal with any particular body) to be associated with the Church of England: because the Church of England for a long time enjoyed the exclusive honour of labouring in this particular field. For nearly a century no missionaries were despatched from this country, except by the Society for promoting Christian knowledge. But when at length various Dissenting bodies began to co-operate in this great undertaking, they soon, by means of the division of labour, and perhaps by superior zeal and facility for enterprize, outstripped the older society. Indeed, for some years, such has been the attention of the Dissenting and Methodist communities to this particular department of beneficence, that the public had, to a considerable extent, learned to identify what certainly had no necessary connexion. Hence, among no small number of churchmen a considerable degree of odium is attached to missionary exertions in general. We need scarcely insist upon the injustice of this mode of argument; if, indeed, prejudice and suspicion deserve to be honoured by that title. Is it reasonable to drive the Dissenters, by our own supineness, to do what we ought to have done ourselves, and then to be angry with them for doing it? Is it reasonable, because the Dissenters may, in the judgment of some persons, have exhibited to the heathen a less perfect model of Christian worship than they themselves could display, to determine that therefore nothing should be done by any party? We

ourselves are certainly among those who think that no purer pattern or model of Christianity can be presented to the heathen than that exhibited by our own church; and also, that the conquests of the Establishment from heathenism to Christianity are more likely to be secured and perpetuated by the contemporaneous introduction of the unchanging creeds and formularies of a national church, than by the laxer regulations and more variable instructions of less organized societies. But shall we, on this account, either lament the activity of Dissenters in so holy an undertaking, or turn with distaste from the object which so nobly occupies their labours? On the contrary, we rejoice in their vigour, and zeal, and self-devotion. We are not ashamed, when our lamps go out, to light them at theirs; and if they occupy one extremity of those dark corners of the earth, we hope to occupy the other, and not to pause in our career till we have conquered the intervening space—till we meet as victors at the central point, and lay down our arms to welcome each other as brethren, and to sacrifice, as we may then be disposed to do, our petty differences on the altar of our common Redeemer. We are persuaded that this species of holy alliance, without compromise of principle, must be more acceptable with the God of peace than the perpetual conflicts of hostile opinions and the rush and jar of angry passions.

But, to return; it cannot be questioned that this identification, or at least intimate association, of missionary enterprizes with Dissent has contributed, in many instances, to injure the missionary cause. But let those who are influenced by this consideration remember, that the remedy for the evil of which they complain, is in their own hands. The numbers, rank, wealth, and talents of the Church of England will command the precedency wherever she chooses to seek it. Let her take the field

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with a force suitable to her power and dignity, and she will immediately be placed in the van of the battle, in the very post of honour and of victory. Now in connexion with these considerations it should be recollected, that it is the "Church Missionary Society" alone that has done any thing *effectual* towards giving her the rank among missionary bodies which she ought to merit and enjoy. Take this society away, and the Church of England, we believe, would not have in her employ one single missionary who is a minister of her own body. And is this a state of things in which it is to be endured that an Archdeacon of the church, with vehement protestations of attachment to her Establishment on his lips, should force his way into a public meeting, to disorganize, as far as lies in *his* power, a Church Missionary Society, and to charge the body of clergy sustaining it with hostility to that Establishment? Does he imagine that, according to the fashion of our popish ancestors, we are to be laid asleep by ecclesiastical spells, and either lulled or terrified into a tame surrender of the plainest dictates of common sense? We trust that the Church has some far better friends than such advocates—friends who will feel that her best buttress is the favour of God, and that she will no longer either enjoy that, or retain the affections of the people, than she endeavours, by zeal, and holiness, and beneficence, to deserve them.

The fourth check to missionary zeal to which we shall advert, and the only one which we are disposed to treat with much respect, is that which is founded upon the alleged misconduct of some of the missionaries employed by different societies. Now, we are ready to admit, that when first the missionary spirit discovered itself amongst various classes of Christians in this country, too little care and discretion may have

been exercised in the choice of the individuals employed. They may not, in some instances, have been kept sufficiently long in a state of probation, so as to afford a possibility of ascertaining either their piety or their judgment. A willingness to embark on the enterprise may have been considered too readily as a satisfactory demonstration of an aptitude for the employment. Now, to minds of a sanguine, or adventurous, or dissatisfied, or fickle temperament, any thing appears preferable to sameness, and order, and quiescence.—Persons thus disposed, having enlisted themselves as missionaries, may, perhaps, set out well; but, no sooner does the novelty cease—no sooner do they find that human nature is the same in all climes; that wherever the truth is faithfully preached hostility will be excited; that whenever a man follows the Redeemer he must both take up the cross and encounter the enemies of the cross—than they begin to flag in their work. At this moment, perhaps, a new and hitherto untried class of temptations assails them.—The familiarity of intercourse in savage life, the indulgences to which they are invited, the comparative importance to which they are raised, and the absence of those restraints which either their straitened circumstances or the observation of Christian friends had hitherto imposed upon them, all tend to impair their vigilance. By degrees they lower themselves to the level of those around them, and perhaps blend themselves with the very people whom they were sent to convert.

But with those who would found any opposition to the Church Missionary Society on such real or supposed examples, we might not only reply, that such an objection would be equally valid against the missionary exertions of the venerable Church Society which has been already named, but we would maintain that the

past occurrence of such misconduct in missionaries is one of the strongest arguments in favour of this particular society, which makes missions its sole and exclusive object. For it cannot be denied, that the best remedy for such failures is the institution of a Board of enlightened, pious, and responsible individuals, on whom the task of the selection, instruction, and superintendence of the missionaries may devolve: and, indeed, so effectual has been this remedy, that we understand the Society, with a single exception or two, during the space of fifteen years, is able to challenge a severe scrutiny into the character and conduct of the individuals whom it has sent out, and to appeal not only to the abstract plan of its institution, but also to its accredited agents, and to say, "By our fruits ye shall know us." If this be true, the Church Missionary Society is one of the strongest securities to the public against an evil which has been vehemently objected to missions generally.

But we must here check an inquiry, which might be extended to an almost indefinite length, and shall content ourselves with referring to one more popular prejudice on this subject, which we believe to have considerable weight with some conscientious minds. It is this—that "if a society happen to exist which proposes to itself some given object, it is the duty of the public in no instance to construct another society having the same object in view, but to carry all its funds and influence to the aid of the old society." Now, we are not prepared to affirm, that there is no particle of truth mixed up in this sweeping proposition; but we do confidently maintain, that, unless much qualified and guarded, it involves great absurdities, and is calculated to do the widest mischief.—Let us endeavour, for a moment, to ascertain to what extent it is true or false, safe or mischievous.

Now we conceive it to be a maxim of polity which admits of no ques-

tion, that instruments of beneficence are not to be multiplied beyond the obvious necessity of the case. To effect that by many which may be accomplished by one, is to waste our strength, to do our work extravagantly, to distract the public mind, and to cause an unnecessary expenditure of those contributions which ought to be employed with economy and discretion. If, therefore, it can be ascertained, with regard to any particular society, first, that it is by its constitution, &c. adequate to the end proposed; and, secondly, that it employs its means, generally speaking, to the best possible advantage; we hold him to be highly wrong who forms another institution, with the same object, at its side. On the contrary, if it can be ascertained either that a society is so defective in its constitution as to be inadequate to the end proposed, or so defective in its administration as not to apply its means, generally speaking, with the best effect; we certainly hold him to be quite right, who, actuated by a real desire to do good, establishes another society of which the constitution is more complete, and of which the administration is likely to be more effectual.

It is obvious that, in many instances, such a constitutional defect exists as wholly disqualifies an institution for accomplishing the end which it proposed to itself. The Church of Rome, for example, was an institution framed to sustain the religion of Christ. It was, however, constitutionally defective; and the Reformers very properly framed another institution, not merely in aid of the former, but in the place of it.—Institutions may likewise be greatly defective in the application of the means which they possess. They may be well constituted; but their force may be ill directed, or not called into action at all: they may rust from disuse, or be prevented by circumstances from pursuing their original purpose.

In either of these cases, *his* reve-

rence to antiquity must approach to idolatry, who would suspend the erection of other institutions out of homage to those already in existence.

But some of our readers may now be disposed to ask—"And how does this argument affect the question of the Church Missionary Society?" We readily answer, that, in our judgment, it does more than justify the founders and advocates of that institution: it proves them to be entitled to the warmest gratitude of the friends of religion and benevolence; for we are bold to say, that both of the old institutions are defective in their constitution as missionary societies, and that both are defective also in the application of the means possessed by them to this particular purpose.

The Society in Bartlett's Buildings is obviously defective in its constitution as a missionary society, because it combines other objects with that of missions; whereas the single object of missions is enough, and more than enough, to employ the undivided zeal and assiduity of any number of gentlemen whom it would be practicable to collect.—That which, in certain other respects, is the peculiar merit of this Society—namely, that it pursues many conjoint ends—to a great degree disqualifies it for so magnificent an enterprize as the conversion of the world. This object, it may be fairly said, admits of no dissipation of power, or thought, or interest, or feeling; it rather demands, that a society should be formed for every quarter of the globe, or, perhaps, for every heathen province in those quarters, than that the great object of the universal diffusion of Christianity should be left to the zeal of a Committee distracted by the multiplicity and variety of their highly important employments.

The objection which may be taken to the constitution of the Society for the Propagation of the Gospel is

still more decisive. By its charter, which is now before us, its efforts are specially and exclusively devoted to *the subjects of this country living in our own plantations, colonies, and factories, beyond the seas.* If any one doubts this fact, he has only to turn to our volume for 1816, p. 201, where he will find a transcript of that part of the charter which specifies distinctly the objects for which alone the Society was incorporated. To represent this as a Missionary Society, whose labours are to supersede those of every other, is mere mockery, and can only arise, either from gross ignorance of the facts, or from a wish to delude and blind the public. It does not now employ—it never did employ—nor can it, without a departure from its constitution, expend one farthing of its ample funds in employing—a single missionary for the purpose of converting heathens or Mahometans to the Christian faith. Had it been otherwise, the Society for promoting Christian Knowledge might have been charged with the same irregular and schismatical spirit which is now alleged to have actuated the Church Missionary Society, for daring to encroach on another's province, when they first supported Ziegenbalg and Grundler, and afterwards Swartz and Gerické, in the peninsula of India.

But then, it may be said, that although the learned Archdeacon, in his intrepid Protest against the Church Missionary Society, may have proceeded on assumptions which were utterly unfounded; although, in the fervour of his zeal *against* that institution, he may have attempted to prove the inutility of its missionary efforts by the pre-existence of another society which has absolutely nothing to do with missions; his argument is still good as applied to the Society for promoting Christian Knowledge—a society which embraces missions as one of its

objects, and which, in the only mission it has attempted, has given proofs of the wisdom and efficacy of its counsels.

We have already stated our view of the defectiveness of the constitution of this society as a missionary institution. But an objection, no less strong, against leaving to that society the whole conduct of missions connected with the Church of England, is to be found in the manner in which its means have been applied to the promotion of missionary objects. It has not called forth, or attached to itself, the missionary zeal of the country, nor has it of late attempted to do so. It has not now in its service, nor has it ever had, a single missionary, who is an ordained clergyman of the Church of England. One, indeed, of this description was sent out to India, about twenty or thirty years ago; but he renounced his missionary engagements almost as soon as he had reached it. Its missions are confined to the southern part of the Indian Peninsula, and are conducted entirely by members of the Lutheran Church; and, with an income amounting to about 60,000*l.* annually, it expends only about 1200*l.* a year on missionary objects.* Such being the facts of the case, we are not afraid to ask whether, because this society exists, (although it employs no Church of England Missionaries, and although it thus partially extends its aid to Heathen and Mahometan countries, and that without any promise whatever, of increased exertion in this particular department,) every new institution is to be proscribed as the fruit of superfluous zeal, or the offspring of vexatious and schismatical hostility. As well

might the national schools be deemed an undue interference with the old charity schools; or the new church of Mary-le-bone be razed to the earth, as a sort of fifth-monarchy intruder on the mouldy rights and honours of that little building, which would not contain, perhaps, a hundredth part of the 60,000 parishioners of that immense parish.

But we must conclude. We cannot—except as a circumstance likely to dishonour the Church of England, to disturb the angry spirits of a few controversialists, and give us critics the burden of composing them—persuade ourselves to lament over this explosion of temper which has long been secretly at work, and which is chiefly mischievous when in a state of compression and confinement. We are quite of Hamlet's opinion, that spirits of this kind are best above ground. There we can "speak with them;" and bring them to the test of daylight. That test they will not endure. In fact, it appears to us, that this particular spirit has already begun to "scent the morning air;" and that it discovers symptoms of retreating, from the broad blaze of public discussion, into those regions from which it escaped. At all events, we have no fear for the Church Missionary Society: its cause is fairly before the public, who are usually disposed to bow to authority, while authority leans upon the arm of wisdom, but by no means to submit to the *dicta* of those who mistake the weight of authority for the strength of argument, or fancy that the name even of an Archdeacon is a sufficient apology for the absence of charity or truth. Had we a thousand voices, they should all be lifted up to beseech the friends of this institution to persevere; to escape from those petty boundaries to which such opponents would confine them; to place before their eyes those interminable wastes of guilt and wretchedness on which the sun of the Gospel has not risen; to remember that

*The Society expended, last year, on its missions, the sum of 1227*l.* 17*s.* 7*d.*; of which 644*l.* 3*s.* 9*d.* was received on account of that specific object: so that only 583*l.* 13*s.* 10*d.* was chargeable on the general fund, on account of missions. In the preceding year, the sum thus chargeable was but 205*l.* 1*s.* 9*d.*

those unhappy millions are the children of the same tender Father, "though Abraham be ignorant of them, and Israel acknowledge them not;" that a new and mighty spirit is awakened at home; that the Scriptures are translating into every language of the globe; that, in many of the regions to which the march of the missionary is directed, he will find rulers in their palaces, and slaves in their huts, bending with delight over the pages of Prophecy and Promise; that many an ignorant understanding is waiting to be enlightened, and many an aching heart longing to be comforted; that, if a few prejudiced persons are "against" the missionary cause, God, by whose providence empires and systems rise and fall, flourish and decay, is for it; and that the peculiar sympathy of Heaven is excited, and that there is joy among the angels of God over one sinner that repenteth—over one sinner carried to the foot of the Cross by the patient toil, and tender zeal, and heroic self-devotion of the man who renounces his home, and his health, and his interests, and his native land, to do the work of God upon the dark mountains of idolatry.

Essays in Rhyme, on Morals and Manners. By JANE TAYLOR. Second edition. London. 1816.

If any apology were due for our occasional interference with works of imagination, it would naturally flow from the circumstance, that publications of this kind now cover so wide a space in the area of literature that, as moral critics, we are anxious to determine their value, and thence to estimate their probable influence upon the national character. Our anxiety becomes the greater as complaints continue to be uttered, from various quarters, of a certain effeminacy or depravation of mind having developed itself among

many junior members of the more disciplined circles of society, in consequence of a too unrestrained intimacy with the romances, poems, and semi-philosophy of the times. If such an effect has been produced, we suppose that even the most gentle censor of modern manners will regret and blame the cause. Christian censors will do more: they will not barely murmur, lament, and condemn; but, as in their degree conservators of the public health, they will endeavour to resist evil by pre-occupying its place with the contrary, and will, as far as possible, expel bad books by the introduction of good ones. But then comes the difficulty: "Mentor will never write, and Sporus will." The consequence is, that the balance is perpetually gravitating, and indeed settling, on the wrong side. Disheartening, however, as this preponderance of mischief must be to persons of serious minds, a publication is sometimes thrown into the lighter scale, which, in point of dimension, subject, and ostensible claims to popularity, promises to do little, perhaps nothing, towards effecting an equilibrium; yet which at least compels despondency itself to acknowledge, that the powers of the imagination are by no means monopolized by the men of "*this generation*."

Such a volume is now before us, by a member of a family whose instructions for children, exclusively of other claims, entitle them to the public gratitude, and who seems herself to have displayed in her metrical *Essays* no small share of talent, reflection, and experience. She must not, indeed, be at all ranged in the same rank with Cowper, in respect to native force of intellect, or to originality and expansion of mind; neither do her compositions by any means exhibit the characteristic ease, copiousness, correctness, and skill of her great predecessors; but she may be classed as an aspirant not unwor-

thy to follow in his train, and to glean some share of his secondary honours.

The imperfection most obvious in this performance is, perhaps, its inequality of excellence even according to the rank in the poetical scale which we would assign to it. And it so happens, that the first poem in the collection is, in this respect, most imperfect. It wants continuity of design and accuracy of execution; and the paragraphs are, in many instances, closed with feebleness. There is also less dexterity in the versification, and less general effect, than in some of its successors. We are the more desirous of mentioning what we judge to be the defects of the opening Essay, lest the fastidious reader should refuse to enter the recesses of the temple, on detecting the dilapidated appearance of its portal. The work is also occasionally deformed by inartificial and homely illustration; that is, by descending into certain minute details of common life, without veiling their coarseness beneath the drapery of general allusion. In this respect, the writer has graduated in the school of Cowper, with no very brilliant success. Every lover of poetry recollects the fine painting in the fourth book of the *Task*, called "The Poor Family Piece;" where the figures and specimens of still life are distinctly seen upon the canvas, though there is nothing coarse, or little, to offend the mind of the spectator—no plagiarism from Flemish artists to attract the eye to the interior of a kitchen or cellar. The story is intelligibly told, but told without gratuitous detail. Had the essayist more faithfully copied her master's manner in such an instance, she would, for example, have revised her description of the housewife's domestic worldliness (p. 160;) where the portrait might have been finished with equal correctness without so homely a reference to liquors and dainties. Another drawback from

the claims of this volume is, as we think, a tendency now and then to deviate from that Christian feeling of mind which regards the errors and sinful obliquities of mankind with compassion, and with an ever-present consciousness that *we* too, in the sympathetic language of the Apostle, are "compassed with infirmity" in our best estate, and, as such, constantly liable to exhibit, in our own mistakes, infatuations, or positive delinquencies, the same features of character which we select in others for our irony and contempt. If the writer has forgotten herself in this respect, she may, indeed, derive partial consolation from her similarity, in the assumed deviation, to Cowper, whose spiritual character certainly gains no credit from the occasional asperity of his muse. Miss Taylor's pencil might have coloured with sufficient fidelity the couple who sit for their pictures in the opening piece, without any necessity for a derision of the mayoress's intellect (p. 4;) which, however resembling a "sandy desert," was really or chiefly such in its original structure; and consequently, its barrenness being not quite chargeable upon herself, cannot be a very safe object of Christian satire. In all cases where the possessors of the perilous art of ridicule are tempted to try their skill, they will act wisely in distinguishing between the natural and wilful, the avoidable and unavoidable, weaknesses of mankind. Sarcasm is a worldly weapon, and apt to recoil, upon such as wield it, with a suddenness and punitive force for which they are generally unprepared; and their hasty attempts to parry the blow usually augment the effect of their discomfiture.

To countervail these less attractive characters of the work under examination, it may be asserted, on the other hand, that it is, after all, a valuable accession to our stock of Christian poetry; and if it fail to obtain a considerable portion of popularity, the failure will be occasioned

by its rising in its moral tone above the average height of the popular mind—the mind of those persons who constitute the reading public of the current century. In fact, these poems are little likely to sail round our book-club circles, in the wake of *Childe Harold* and its applauded competitors. They will be valuable principally to those religious persons, whose views of life and manners have been the joint product of correct observation and experience. If, in addition to this, their own personal history is clouded by the painful remembrance of circumstances in which themselves or their former associates acted an erroneous, or equivocal, or criminal part, they will find in these pages a mirror which reflects the saddening recollection with useful fidelity. A performance thus characterized cannot fail to prove to those who really sympathise with its general sentiments, a profitable companion for a leisure hour.

Miss Taylor's *Essays* are in number thirteen. Among the shorter ones, those called "A Fable," and "The Squire's Pew," may be selected as the best. Another of intermediate length is entitled "Aims at Happiness." It reminds us of the character of *Flatus*, in *Law's Serious Call*, and is meant to describe the effects of *ennui*, and of the victim's abortive attempts to banish them by the variations of busy idleness. The following lines from this tale shall be the reader's first introduction to the volume, and they seem to us to afford a fair specimen of Miss Taylor's powers.

"How happy they whom poverty denies
To execute the projects they devise!
But *Felix*, well supplied with evil's root,
Endur'd the penance, while he pluck'd
the fruit.

— He sold his house, relenting all the
while,
And built a cottage, quite in cottage style:
The tasty trellis o'er the front is seen,
With rose and woodbine woven in be-
tween:

Christ. Observ. No. 194.

Within, the well-paid artist lays it out,
To look ten times more rural than with-
out:

Arcadian landscapes, 'neath Italian skies,
Profusely glow, and 'alps o'er alps arise.'
In bright relief Corinthian columns stare,
Intwin'd with leaves that grow by magic
there.

Ah, there he sits! poor *Felix* sits and
yawns,
In spite of paper trees, and painted
lawns!

— It did at first, when all was fresh and
new,

While people wondered for a day or two:

But always, always that eternal view!

Yes, there they are! behold it when he
will,

The dancing shepherds, always standing
still;

The mountains glowing, just the same as
ever;

And there the rising sun that rises never;
Oh, he could give the gaudy trappings all,
For a brown wainscot or a whited wall!"

pp. 95, 96.

We cannot spare room for noticing farther the minor *Essays*, some of which indicate considerable liveliness of fancy. Each of them, indeed, includes a useful moral; and, if this be amalgamated in the reader's mind with the amusement, even *Felix* himself will not lounge over them in vain. "Prejudice," the first as well as the most elaborate poem in the volume, has already been mentioned, with a notice of its comparative inferiority. It is, nevertheless, an essay not without force, and, in detached portions, will interest the reader. Its general design is to illustrate the universal influence of prejudice in mankind, particularly in regard to genuine Christianity. We shall leave this poem to the candid perusal of our readers, without any further remark than our sincere wish that it may be read, not in the spirit of criticism, but with a desire of benefiting by the perusal.

From the next poem called "Experience," which is certainly entitled to higher praise than that which precedes it, we extract the following passages.

R

"Midway in life we pause, compare
with shame
Our present progress with our early aim;
Look back on years with purpose high
begun,
In which the task intended was not done,
And see beyond us a declining sun;
Fair opportunities for ever fled;
The vigorous impulse dying, if not dead;
And we, in knowledge, habit, temper,
state,
Nothing superior to the common rate.

"How false is found, as on in life we
go,
Our early estimate of bliss and wo!
Some sparkling joy attracts us, that we
fain
Would sell a precious birth-right to ob-
tain.
There all our hopes of happiness are
plac'd;
Life looks without it like a joyless waste:
No good is priz'd no comfort sought be-
side;
Prayers, tears implore, and will not be
denied.
Heaven, pitying, hears the intemperate ap-
peal,
And suits its answer to our truest weal.
The self-sought idol, if at last bestow'd,
Proves, what our wilfulness requir'd— a
goad;
But if withheld, in pity, from our prayer,
We rave awhile of torment and despair,
Refuse the proffered comfort with dis-
dain,
And slight the thousand blessings that re-
main.
Meantime, Heaven bears the grievous
wrong, and waits
In patient pity till the storm abates;
Applies with gentlest hand the healing
balm,
Or speaks the ruffled mind into a calm;
Deigning, perhaps, to shew the mourner
soon,
'Twas special mercy that denied the boon.

"Our blasted hopes, our aims and wish-
es crost,
Are worth the tears and agonies they
cost,
When the poor mind, by fruitless efforts
spent,
With food and raiment learns to be con-
tent.
Bounding with youthful hope, the restless
mind,
Leaves that divine monition far behind;

But, tam'd at length by suffering, compre-
hends
The tranquil happiness to which it tends;
Perceives the high-wrought bliss it aim'd
to share
Demands a richer soil, a purer air;
That 'tis not fitted, and would strangely
grace
The mean condition of our mortal race;
And all we need, in this terrestrial spot,
Is calm contentment with 'the common
lot.'

"In many streams may trouble wind its
course,
But to ourselves we still must trace its
source,
And 'tis a thing impossible, we find,
Go where we will, to leave *ourselves* be-
hind.
Feeling that burden wearisome to bear,
We seek to shift the scene, and change the
air,
From homespun cares commence our san-
guine flight,
And on some verdant, peaceful vale
alight.
Sweet is the scene, and sweet the tranquil
hour;
The harassed mind perceives its soothing
power:
For that short moment novelty can please,
Imagines joy and health in every breeze.
The moment past—the quick returning
mood
Spreads its own tinge on grove, and vale,
and flood:
The pearly heaven is tinctur'd with our
pain,
And casts its faint reflection on the main;
The hills' bare outline seems to represent
The very features of our discontent:
The rock's fantastic fragments range as
though
Fresh shiver'd to the pattern of our wo:
In vain we argue with ourselves, and
prove
The scene delightful, just the kind we
love;
In vain we urge and strain the languid
sense
Tow'ring a drop of happiness from thence.
Yet charge not rocks and hills with thy
complaint:
The scene is lovely, but the heart is
faint.
Invite sweet peace and charity to flow,
And nature brightens to her purest glow."

The remainder of this pensive and instructive piece is chiefly occupied by a story illustrating the nature of experience, which, though the language is frequently feeble and colloquial, abounds with so many just and striking delineations, and suggests so many useful recollections, as to give it a high place in *Christian* estimation, when compared with not a few of the admired poems of the present day. It has at least deepened our conviction, that the powers of our great poets, if they were exercised on Christian subjects, in a Christian spirit, would derive thence a superadded dignity and splendour far beyond any efforts we have yet witnessed even of their commanding genius.

"Egotism," which might have borne, perhaps, the more English title of Selfishness, is constructed with much skill and knowledge of the human heart; and we should readily linger awhile among its subjects, but that we are desirous of contrasting with the citation last made a more lively extract from the piece called "Poetry and Reality." It must be premised, that the topic discussed under this title leads the author to delineate the devotional exercises of *picturesque religion* in the bosom of a sentimental poet.

—" 'Tis Sabbath morning, and at early hour
The poet seeks his own sequestered bow-
er.
The shining landscape stretches in full
view;
All heaven is glowing with unclouded blue:
The hills lie basking in the sunny beams,
Enrich'd with sprinkled hamlets, woods,
and streams.
And hark! from tower and steeple, here
and there,
The cheerful chime bespeaks the hour of
prayer.
The poet's inmost soul responsive swells
To every change of those religious bells;
His fine eye ranging o'er the spacious
scene
With ecstasy unutterably keen.

His mind exalted, melted, sooth'd, and
free,
From earthly tumult, all tranquillity.—
If this be not devotion, what can be?

"The village church, in reverend trees
array'd,
His favourite haunt—he loves that holy
shade;
And there he muses many an eve away,
Though not with others, on the Sabbath-
day;
Nor cares he how they spend the sacred
hour,
But—how much ivy grows upon the tower.
Yes, the deluded poet can believe
The soothing influence of a summer's
eve.—
That sacred spot—the train of pensive
thought,
By osier'd grave and sculptured marble
brought—
The twilight gloom, the stillness of the
hour,
Poetic musings on a church-yard flower,
The moonshine, solitude, and all the rest,
Will raise devotion's flame within his
breast;
And while susceptible of the magic spell
Of sacred music and the Sabbath bell,
And each emotion nature's form inspires,
He fancies this is all that God requires.
—He shuns the world, but not alone its
toys,
Its active duties, and its better joys:
'Tis true he weeps for crime—at least his
muse—
And sighs for sorrows that he never
views;
Indulges languid wishes that mankind
Were all poetical, and all refin'd;
Forms lofty schemes the flood of vice to
stem,
(But preaching Jesus, is not one of them;)
And thus in waking dreams from day to
day,
He wears his tranquil, useless life away.
But true benevolence is on the wing,
'Tis not content to look sublime and sing;
It rises energetic, to perform
The hardest task, or face the rudest
storm." pp. 79, et seq.

Across the church-yard where this
refiner is indulging his wayward fan-
cies hastens that most unpoetical per-
sonage, an *itinerant preacher* (p. 88,)
to whose object and character the
writer allows every claim of sincerity
and truth. In this place it may be
proper to apprize the reader, that

Miss Taylor is a Non-conformist, and that her present publication indicates, in various places, the tone and tact of dissent. But though evidently labouring under no small measure of prejudice from this source, she has no need to be informed that the *pat-tern* itinerant described in her pages, cannot, in an age of obtrusive and questionable zeal, be received as a fair average specimen of the mass. *Pattern* preachers may doubtless be found in the lower circles of religionists; but it is only common caution, in the existing circumstances of the Christian world, to balance the ecclesiastical account, by describing also those preachers who, whether stationary or ambulatory, kindle the fires of the pulpit at the altar of the world. If Miss Taylor will draw from the stores of her mind, an essay under the title of "The World in the Christian Church," she may, as we anticipate, paint with vivid colours, the form and pressure of the time, as they are seen in the mere sectarians of every communion.—She could tell of the consequences of half-knowledge grafted upon native ignorance; of a change of opinions mistaken for the possession of principle; of individuals who display, in a licensed barn, the airs of a lord cardinal; of a partisan's fiery attachment to the theology of one individual, and his refusal to read the refutation of such theology by another; of an orator's self-idolatry on the hustings of a charitable society; and of a thousand other matters which demonstrate the existence of the polluted nature of man, in the very situations from which, as the unwary might calculate, ambition and vanity would flee away. Miss Taylor must be well aware, that the identity of the human character accounts equally for the conduct of the intolerant and intriguing Dissenter, and the stiff and politic Churchman; and that these men are different, merely by the accidents of education and world-

ly interests:—and she is perfectly able to analyze the fact, that an archbishop in his palace may be poor in spirit, while a mendicant sectary, in the neighbouring cottage, thanks God that *he* is not as other men are, or even as this prelate. Her consciousness indeed, of the depressed and earthly condition of the religious world is strikingly developed in the last two poems in her volume called "The World in the Heart," and "The World in the House." These Essays are likely to be the most generally beneficial in the collection.—They are more *intelligible* than their predecessors. The reader may enjoy them with an inferior share of the qualifications derived from experience, and long familiarity with the preceding subjects. They speak of things visible, audible, domestic, and of daily occurrence in the middle and commercial classes of society.—The former of the two poems opens with a picture of an affluent *professor* of religion reposing in the noon-day beams of prosperity; surrounded by expensive luxuries, enjoyed by himself and family; *without* cards, dancing, and the theatre; and *with* a mechanical routine of religious externals. He is, of course, a patron of the magnificent Christian institutions which mark the present age.—The latter circumstance is thus amplified:—

"Besides, our fair professor's name be-
hold,
On neat *esqu岸*'d committee-lists enroll'd,
And long subscription-rows, that bring to
light
Name, place, donation, and the annual
mite;
Duly proclaiming every right-hand deed,
Trusting the *left* has never learnt to read.
A little gold, a morning or a day
Spent in the cause, he freely gives away:
Perhaps, his pious zeal may even reach
The neat dimensions of an annual speech,
Gliding in well-turn'd compliments along
To every titled Christian in the throng.
The ladies too, his daughters, draw up
rules
For lady-charities and Sunday-schools;

Set down their names, their fair committees call;
 Busy and pleas'd, if they may manage all.
 Meantime, the pious bustle, prais'd and told,
 Has cost them nothing but their father's gold." pp. 144, 145.

Most persons, we suppose, have seen or heard of the originals of the above sketch; and, as the general subject conducts us once more to the interminable discussion concerning the Bible Society, we may observe in passing, that its opulent patrons, as well as all who patronize it by their eloquence or activity, will do well to remember the caution administered by a revered prelate at a recent anniversary; namely, that "the enemies of the institution are very apt to measure its pretensions by the lives of its friends;" and we recollect, that the late lamented Mr. Henry Thornton inculcated a similar lesson, when, at a public meeting in Southwark, he reminded the members of an auxiliary society, that, by circulating the Scriptures among others, "they had given a bond for their own good behaviour." If any reader feel disposed to blame our recurrence to these monitory speeches, he may find our apology in the following lines.

"How custom and opinions change their place!
 Religion, now, is scarcely in disgrace:
 Her outward signs, at least, will even raise
 Your credit high in these convenient days.
 Fashion, herself, the cause of Virtue pleads,
 Becomes chief patroness of pious deeds,
 And lets us e'en pursue, without restraint,
 What once had stamp'd us *puritan* and *saint*.
 The good is done,—let fashion bear her part,
 And claim the praise, with all the Christian's heart:
 Motives are *all* in Heaven's impartial eye,

But 'tis not ours to doubt and give the lie;
 Let each grant credit to his neighbour's share,
 But analyze his own with utmost care.—
 That thus the scale is turn'd, the praise is due
 To Him, who hears and owns the righteous few;
 Whose silent prayers and labour Heaven employs
 To do the good while others make the noise." pp. 145, 146.

Willingly, did the limits of the article permit, could we transcribe, page after page, from the concluding Essay. Our next extract, which the reader will probably consider as taking an awful range on the limits of eternity, may, with every propriety, be the last.

"Are there not portions of the sacred word
 So often preach'd and quoted, read and heard,
 That, though of deepest import, and design'd
 With joy or fear to penetrate the mind,
 They pass away with notice cold and brief,
 Like drops of rain upon a glossy leaf?
 Such as the final sentence on that day
 When all distinctions shall be done away,
 But that the righteous Judge shall bring to light
 Between the left-hand millions and the right!

"The question is not, if our earthly race
 Were once enlighten'd by a flash of grace;
 If we sustain'd a place on Zion's hill,
 And call'd him Lord—but if we did his will.
 What, if the stranger, sick, and captive lie
 Naked and hungry, and we pass him by!
 Or do but some extorted pittance throw,
 To save our credit, not to ease his woe!
 Or, strangers to the charity whence springs
 The liberal heart, devising liberal things,
 We, cumber'd ever with our own pursuits,
 To others leave the labour and its fruits;
 Pleading excuses for the crumb we save,
 For want of faith to cast it on the wave!

"What, if in strange defiance of that rule,
 Made not in Moses', but the Gospel school,

Shining as clearly as the light of Heaven,
'They who forgive not, shall not be forgiven,'

We live in anger, hatred, envy, strife,
Still firmly hoping for eternal life;
Resisting evil; indispos'd to brook
A word of insult, or a scornful look;
And speak the language of the world in
all,
Except the challenge and the leaden ball!

—"We are but marching down a sloping
hill,
Without a moment's time for standing still;
Where every step accelerates the pace,
More and more rapid till we reach the
base;
And then, no clinging to the yielding dust,
An ocean rolls below, and plunge we must.
What plainer language labours to express,
Thus metaphoric is employed to dress:
And this but serves, on naked truth to
throw
That hazy, indistinct, and distant glow,
Through which we wish the future to ap-
pear;
Not as it is indeed—true, awful, near.

"And yet, amid the hurry, toil, and
strife,
The claims, the urgencies, the whirl of
life,—
The soul—perhaps in silence of the night—
Has flashes, transient intervals of light;
When things to come, without a shade of
doubt,
In terrible reality stand out!
Those lucid moments suddenly present
A glance of truth, as though the heavens
were rent;
And through that chasm of celestial light,
The future breaks upon the startled sight.
Life's vain pursuits, and Time's advancing
pace,
Appear with death-bed clearness, face to
face;
And Immortality's expanse sublime,
In just proportion to the speck of time:
While Death, uprising from the silent
shades,
Shews his dark outline ere the vision fades.
In strong relief against the blazing sky,
Appears the shadow as it passes by;
And though o'erwhelming to the dazzled
brain,
These are the moments when the mind is
sane;

For then, a hope of Heaven—the Saviour's
cross,

Seem what they are, and all things else but
loss." pp. 166, et seq.

We conceive that the spiritual ele-
vation of these passages, in combi-
nation with their poetical merit, will
vindicate the character which we
have ventured to attribute to the writ-
ter in the present criticism; and our
readers will probably join in our hope,
that Miss Taylor may indulge the
public with farther "*Essays on the
Habits and Pursuits of the Age*."—
We are indeed aware that, in writ-
ings on transient topics, there is great
danger lest remonstrances against
human inconsistency, in its current
forms, should betray the writer un-
consciously into what may appear
like personal allusion, the inconveni-
ence and worse consequences of
which are doubtless unpleasant both
to feminine and moral feelings. But,
though the difficulties attending such
a career are great, yet we apprehend
they are not insurmountable: and it
certainly is a strong reason why writ-
ters should choose for their subjects
living manners and morals, that the
taste of the age is to read, write, and
talk about the passing topics of the
day. We, therefore, are anxious to
find among the new publications,
which in these times circulate with
such ominous rapidity through all our
reading families, some antidotes to
the morbid excretions of the press.
The world *will* read, and the world
will also keep in pay a host of writ-
ters, who contract on their side to fur-
nish a supply of new books; for,
with regard to the old ones, they
generally seem to be dead and gone,
without any hope of restored anima-
tion, except an occasional reprint;
and even then, when our complete
editions are once bound and stowed

in the library, they too often undergo a kind of second dissolution.—What will be the end of this state of things no lover of letters, of his country, or of pure Christianity, will take joy in computing; but one way of re-establishing the ancient empire of sound learning is to mingle with the brigands of fashionable literature such friends of the old government as will, in their writings, recommend a return to good sense and correct principles. The attempt is doubtless to be made under embarrassing circumstances. The revolutionary party has resources in talent, influence, and numbers, by no means to be despised. They have the arts of popular composition; and they have novels, poems, travels, biography, encyclopædias, dramas, essays, in rhyme and not in rhyme, science made easy, compendiums of political economy, and every thing else but the grave and salutary philosophy of Revelation. What have the loyal party? Whatever they have, the amount may too easily be reckoned, and we shall not present the detail. It is too meagre to disclose either to friend or enemy, lest it should discourage the one and stimulate the other.

It is impossible for us, however, to allude to this painful subject, without recollecting our obligations to one venerated individual, now standing on the verge of the eternal world, whose pen during half a century has been unceasingly employed in counteracting the insidious labours of the revolutionary philosophers; who has addressed herself with equal effect to the prince and the peasant; whose lighter pieces, the delight of every rank and of all ages, have been adapted with exquisite skill to allure the thoughtless to the perusal of her graver volumes; and whose graver volumes are calculated, under the influence of the Divine Spirit, to train the Christian to a meetness for his heavenly inheritance. Could we infuse a portion of her active and labo-

rious zeal, of her unwearied diligence in doing good into the minds of some living men whom we could name, possessing genius and talents not unworthy of being associated even with Hannah More, we should not despair of seeing literature and religion united in a closer alliance than, perhaps, this world has yet witnessed.

In inviting Miss Taylor, however, to join this association, which we do with great cordiality, we should not act honestly if we did not state, that the volume before us affords matter of serious complaint to every sincere member of the Established Church, on the score of either her gratuitous insinuations, or affected forbearance, in reference to the national communion. It might have been previously calculated that a writer, whose works generally breathe the pure atmosphere of Christianity, would have found in her own principles an antidote to every feeling inconsistent with the spirit of unity and peace. Shall we also say, that the querulous tones of Non-conformity are still more discordant when uttered by a female? Miss Taylor has observed the waywardness of human kind with too much sagacity, not to know, that the same amount of error, and bigotry, and worldliness which develops itself in the mere Churchman, may also be found in the mere Dissenter. Neither does it matter what shape may be assumed by persons who, however they may shew themselves as antipodes—one in the cathedral, the other in the conventicle—may yet be classed as belonging to the same genus, and who differ barely as the alligator differs from the crocodile. She knows perfectly well that no community of Christians can be answerable for the obliquities of its members; and her lessons would have lost none of their spiritual symmetry, had she preserved a rigid neutrality on points where many who are joined in spirit mutually agree to separate in exter-

nals. In short, we wish the reader to understand, that we consider Miss Taylor's sectarianism—this is really not too severe a word—to be a stain on the religious reputation of her Essays; and that our surprise on this subject is the greater, as we do not recollect that in her other perform-

ances she has deviated from the direct path of utility towards the wilds of contention. We trust that in future productions she will not thus unreasonably repel many who otherwise might derive from her productions pleasure and benefit.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—The Life of Granville Sharpe, Esq., by Prince Hoare;—Southill, a Poem, by Robert Bloomfield;—Picturesque Tour in Italy, by J. Hakewill;—An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D., by his Son;—A Work on Pompeii, by George Townley, Esq.;—Survey of the *Campagna di Roma*, by Dr. Sickler;—Life of Thomas Paine, by Wm. Cobbett!!—Voyage to Barbary and Residence at Algiers, by Signor Pananti;—Sermons by Rev. J. Marriott, A.M. of Exeter.

In the press:—Letters written during a Tour in Ireland, by J. C. Curwen, Esq. M.P., in 2 vols. 8vo.;—A volume of Sermons by the Rev. Mr. Gallaudet, of Hartford in Connecticut;—History of the Endowed Grammar Schools, by Mr. Nicholas Carlisle;—Scripture Testimony of the Messiah, by Rev. J. P. Smith, D.D.;—Sermons, by Dr. D. Dewar;—Narrative of a Voyage to Newfoundland and Labrador, by Lieut. Chappell;—A correct and enlarged edition of Bythner's *Lyra Prophetica*;—The Connexion of Natural and Revealed Theology, by Rev. E. W. Grinfield.

The number of patients admitted to the Small Pox Hospital, at Pancras, during the year 1817, was as follows:—Casual small pox, 160; for inoculation, 42; for vaccination, 3; out-patients for vaccination, 3124. Of the 160 admitted with the casual small pox, forty-eight have died; and of the forty-two with the inoculated small pox, one has died. Not one has died in consequence of vaccination. We are astonished to find that the small pox inoculation is still permitted. A large portion, probably, of those under the head of casual small pox, were infected by inoculated patients.

The following is an extract from a Baltimore newspaper. It needs no comment, except indignation at the cruelty and pity for the folly that could dictate such an enactment.

“An ordinance has been passed in the city of Savannah, by which any one who teaches a Person of Colour, either slave or free, to read or write, or causes such person to be taught, is subject to a fine of 30 dollars for each offence; and every Person of Colour who shall keep a school to teach reading or writing, is subject to a fine of 30 dollars, to be imprisoned ten days, and whipped with 39 lashes!”

The following article appears in the Russian Court calender for this year:—“Three hundred and fifty-five years have elapsed since all the Russian provinces were united under one government, during which period the Russian frontiers have been from time to time extended, without a single instance in Russian history of a cession of territory. The acquisitions of territory made by Russia took place as follows:—Siberia, in 1573; Little Russia, in 1644; Livonia and Esthonia, in 1710; White Russia, in 1772; the Crimea, in 1783; Lithuania and Courland, in 1793; the remainder of Poland, in 1795; Georgia, in 1801; Bialystock, in 1807; Finland, in 1809; and the duchy of Warsaw, in 1815.”

Some curious remarks have lately appeared relative to the supposed deterioration of the climate of Great Britain. Our springs, it is said, are now later, and the summers shorter, and both those seasons colder and more humid, than they were in the youthful days of many persons, and those not very aged, who are now alive. We learn from our old chronicles, that the grape has formerly been cultivated in England, for the manufacture of wine, but we now know

that, even with much care and attention, it can scarcely be brought to ripen a scanty crop under walls exposed to the sun, sheltered from cold wind, and in every respect in the most favourable aspect; and it would be folly to attempt its growth in the method of a vineyard, as a standard.

But what may be considered as coming more home to the present generation is, that on ground where the vine once flourished, even the apple has of late years scarcely ripened. It is now sixteen years since the orchards have afforded a plentiful crop.

We are not however, it seems, alone; for in all the northern parts of our hemisphere the mean annual temperature is on the decline: and on recurring to the accounts of modern travellers, it appears that in mountainous parts of Europe the accumulation of ice and snow is very sensibly increasing. This is perhaps particularly the case, and is easily observable, in the vicinity of Mont Blanc; and the glaciers which, descending from the summits of that and the adjoining peaks, invade the adjacent valley of Chamouny, are making such progress as to threaten, at no very remote period, to render the heart of that district inaccessible to the traveller. In a recent Number of the "*Bibliothèque des Sciences et des Arts*," Professor Pictet informs us, that the Glacier des Bossons has very lately advanced fifty feet, much to the dismay of the neighbouring villagers. But if we resort to more northern climates we shall find yet more alarming evidence of the great increase of snow and ice; and of this,

the history of Greenland furnishes perhaps the most remarkable facts upon record. That country received its name from its verdant appearance; and the original colony continued to prosper, and to carry on an extensive commerce with Norway, until the beginning of the fifteenth century, since which period all communication with East Greenland has ceased, and what was once known respecting it is almost buried in oblivion. Since that period too, the east coast of Greenland, which once was perfectly accessible, has become blockaded by an immense collection of ice, so that till within these few months no vessels could approach near enough even to see land in that direction.

To this accumulation of ice is attributed the deterioration of our own climate; and which, if the same causes continue to act, is equally threatening to our neighbours upon the continent of Europe. From America, too, we learn, that, in consequence of the coldness of the seasons, Indian corn will no longer ripen in New England, and that the farmers have consequently taken to the cultivation of wheat, which has succeeded so well as to render it likely to supersede maize.

Hopes are entertained of the amendment of the climate of Britain, from the gradual breaking up of the ice, which has advanced so far as to re-open the communication with East Greenland. For further information on this subject, we must refer our readers to the *Quarterly Journal of Arts*, from whose pages we have selected the above observations.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Account of the Life and Writings of the late John Erskine, D. D. of Carnock; by Sir H. Moncrieff Wellwood, Bart. 8vo.

The Reformation from Popery commemorated: a Discourse on the Third Centenary of that Event, delivered in the Independent Meeting-house, Stow-market, Nov. 9, 1817; by W. Ward. 1s.

Sermons; by John B. Romeyn, D. D. Pastor of the Presbyterian Church, Cedar-street, New York. 8vo. 10s. 6d.

The Domestic Altar: a Six-Weeks' Course of Morning and Evening Prayer; by the Rev. W. Smith.

A Funeral Sermon for the Rev. James Jones, Curate of Glasbury, Radnorshire; by the Rev. P. M. Proctor.

Christ. Observ. No. 194.

The New Testament of Our Lord Jesus Christ; translated into pure Biblical Hebrew, for the Use of the Jews in every Part of the World. 21s.—26s. fine.

MISCELLANEOUS.

Delineations of the celebrated City of Pompeii: consisting of forty picturesque Views, from Drawings made in 1817; by Major Cockburn. folio.

Strictures on Dr. Chalmers's Discourses on Astronomy; by John Overton.

Nature displayed in her Mode of teaching Languages to Man; or an infallible Method of acquiring Languages with unparalleled Rapidity: adapted to the French; by N. G. Dufief. 2 vols. 8vo. 1l. 4s.

Outlines of a Theory of Algebraical S

Equations, deduced from the Principles of Harriott, and extended to the Fluxional or Differential Calculus; only eighty copies printed; by William Spence. 8vo. 14s.

The Principles of Mechanics; in Three Lectures: designed as an Introduction to this Branch of the Mathematics; with an Appendix; with Plates. By William Shires, formerly Nautical Master in the Royal Navy. 8vo. 3s.

Observations on the Circumstances which Influence the Condition of the Labouring Classes of Society; by J. Barton.

Letters from the Hon. Horace Walpole, to George Montagu, Esq. from 1736 to 1770, now first published from Originals in Possession of the Editor. Royal 4to.

The Encyclopædia Metropolitana, or Universal Dictionary of Knowledge, on an original Plan; comprising the twofold Advantage of a Philosophical and an Alphabetical Arrangement, with twelve appropriate and entirely new Engravings, by eminent Artists. Part I. 4to. 17. 1s.

The Fourth and last Canto of Childe Harold's Pilgrimage; by Lord Byron.

Original Letters from Richard Baxter,

Matthew Prior, Lord Bolingbroke, Alex. Pope, Dr. Cheyne, Dr. Hartley, Dr Sam. Johnson, Mrs. Montague, Rev. Wm. Gilpin, Rev. John Newton, Lord Geo. Lyttleton, Rev. Dr. C. Buchanan, &c. &c.; with Biographical Illustrations. Edited by Rebecca Warner, of Beech Cottage, near Bath. 8vo. 10s. 6d.

A Narrative of the Rev. C. I. Latrobe's late Tour in South Africa: together with some Account of the State of the Missions of the United Brethren in that interesting Country. 4to. with Engravings.

Notes on a Journey from Virginia to the Illinois; by Morris Birkbeck, Esq. 6s.

An Investigation of the Cause of Easter 1818, being appointed on a Wrong Day, plainly shewing that unless the present System of Computation shall be abolished greater Errors must ensue; containing also, Proposals for a Universal Calendar. By a Member of the University of Oxford. 1s.

A New Translation of the Satires of Persius, with Life and Notes; by W. Gifford. 2 vols. 8vo. 17. 1s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE accounts of the progress of the Gospel in different parts of India have of late been very auspicious. There is a considerable accession of converts and native teachers; and the schools in most places are upon the increase. From Madras the Rev. Mr. Thompson writes;

"We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every station, we seem to be prospering."

"You will hear, with great pleasure, of the raising up of three other valuable native instruments for us, beside our Reader Christian—of three native Christians, who have been giving themselves to the service of the Lord among their countrymen, in the most disinterested manner, without patrons, but not without an evident Divine blessing:—Sandappen, to the north of Madras, about twenty or thirty miles distant; Appavoo, to the westward, through a considerable circuit; and a third, Jacob Joseph, at Cannanore, on the western coast."

"Just as I am closing my letter, intelligence comes in from Mr. Rhenius, that some respectable Mussulmans are applying to him to establish schools for THEIR children also, as for the Hindoos."

We observe, with much pleasure, in Mr. Thompson's communications, that there is an increasing demand in India for school books, and for both elementary and standard books in divinity, with Prayer-books and the Homilies. Mr. Thompson lends his utmost aid to procure and give circulation to such works. We rejoice to add, that religion is on the increase among all ranks in the Presidency.

Mr. Corrie and the missionaries who accompanied him had arrived at Madras, after a quick and favourable voyage of three months and seventeen days. The prospects of usefulness, and the demands for missionary labour in that neighbourhood, were so very extensive and promising, that it was considered expedient for Messrs. Schmidt to remain there instead of proceeding, as originally intended, to Calcutta.

TRAVANCORE.

Mr. Thompson has sent home most en-

couraging despatches relative to the prospects of this mission. He remarks; "For Allepie, I must even let it speak for itself. Here, above all, you will rejoice. Well may Mr. Norton write of his astonishment to see what has been done for the establishing of a powerful mission at Allepie, in a few months only: and, under Heaven, we owe this to the zeal, activity, and decision of the resident. Yet, whatever he has done for us, is but a beginning of service. He entreats for more missionaries; and is prepared to do as much for them, as for the three whom we have sent him. But our chief regard must now be for the supply of Madras, with a view especially to the branching out northward and westward. He has despatched Mr. Dawson to the south of Travancore, where converts seem to increase rapidly. This is to be attributed, Colonel Munro observes, to their having the Bible, or rather the Tamul New Testament."

"There is yet an article, under the head of Allepie, which you will expect me not to pass over lightly—the appointment of the new Bishop of the Syrians. The discovery of such a man among the poor Travancore Syrians, we may well consider among the peculiar and very encouraging features of the time. You will find a sufficient account of him in Mr. Norton's letter, and probably will be struck by the people's expression concerning him, as 'a man of much prayer.' You will rejoice greatly for his sake, and for their sakes: for his, that he is such a man; for theirs, that they know the value of 'a man of much prayer.' Surely it proves, that, notwithstanding the degeneracy of this poor people, there is still some good, a little leaven, remaining among them."

"This 'man of prayer,' now so happily raised to the primacy over the Syrian Churches, will draw down blessings upon them, from Him that heareth prayer: while the abundance of Syriac New Testaments, now among them, from the British and Foreign Bible Society, the result of Dr. Buchanan's visit to those churches, will doubtless, under such auspices, together with the patronage of the resident, be the means of re-edifying them daily in their ancient faith."

BENGAL.

Mr. Fisher writes thus to Mr. Thomason, under date of Meerut, May 6, 1817—

"You know Anund Messeeh is now baptized: I shall send you his history in the next packet. We have every reason

to believe in the sincerity of his Christian profession; and we hope for many beneficial results, from his zeal, ability, and consistent life."

"The other day he asked my permission to leave his little school at Meerut, to go over a few days to Delhi. During his stay there, a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled together, nobody knew why, in a Tope near the imperial city; and were busily employed in friendly conversation, and in reading some books in their possession, which had induced them to renounce their caste, to bind themselves to love and to associate with one another, and intermarry only among their own sect, and to lead a strict and holy life."

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the Tope, which had been pointed out as the place of their meeting. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly looking man, and accosted him, and the following conversation passed:—

"Pray who are all these people; and whence come they?" "We are poor and lowly, and we read and love this book." "What is that book?" "The book of God!" "Let me look at it, if you please." Anund, on opening the book, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party: some were printed, others written by themselves from the printed ones. Anund pointed to the name of Jesus, and asked, "Who is that?" "That is God!" He gave us this book." "Where did you obtain it?" "An angel from heaven gave it us, at Hurdwar fair."—"An angel?" "Yes, to us he was God's angel: but he was a man, a learned pundit." [Doubtless these translated Gospels must have been the books distributed, five or six years ago, at Hurdwar, by the Missionary.] "The written copies we write ourselves, having no other means of obtaining more of this blessed word."—"These books," said Anund, "teach the religion of the European Sahibs. It is their book; and they printed it in our language for our use." "Ah! no," replied the stranger; "that cannot be, for they eat flesh." "Jesus Christ," said Anund, "teaches, that it does not signify what a man eats or drinks. Eating is nothing before God."

Not at which entereth into a man's mouth defileth him, but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts; and these are the things that defile. 'That is true; but how can it be the European book, when we believe that it is God's gift to us? He sent it to us at Hurdwar.' 'God gave it long ago to the Sahibs, and they sent it to us.'

"I find from Anund, that these Testaments were circulated at Hurdwar, I believe by Mr. Chamberlain; and falling into the hands of several people resident in different but neighbouring villages, they were soon found to be very interesting records, and well worth the attention of the people. A public reader appears to have been selected by themselves, in each of the different villages, for the express purpose of reading this miraculous book; and their evenings have been habitually spent, now for many months, in the blessed employment; crowds gathering to hear God's book. The ignorance and simplicity of many are very striking, never having heard of a printed book before; and its very appearance was to them miraculous. A great stir was excited by the gradually increasing information hereby obtained, and all united to acknowledge the superiority of the doctrines of this holy book to every thing which they had hitherto heard or known. An indifference to the distinctions of caste soon manifested itself; and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren; and to establish a party of their own choosing, four or five, who could read the best, to be the public teachers from this newly acquired book. The numbers daily and rapidly increased, especially among the poor; which, at last, suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted this new doctrine. The large grove of trees near Delli seemed a convenient spot; and this interesting groupe had now all met for this very purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made diligent and daily use of the Lord's Prayer."

Mr. Thomason remarks, that though the particulars rest, at present, on the authority of Anund Messeeh, there is no reason to doubt the substantial points of the narrative—that the Scripture has been received

by these people—that they acknowledge it to be God's Word—and that they are eager for further instruction."

(LONDON) MISSIONARY SOCIETY.

While angry controversialists are denying the utility or expediency of missionary establishments, it is a high gratification to the mind of the Christian to be able to repose upon such facts as the following.

Idolatry is totally abolished in Otaheite and Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat their Catechism word for word.

The following are extracts from the letters of the Missionaries. After detailing some serious feuds in the islands, they add:—

"These things had a happy effect upon the minds of the idolaters. They unanimously declared, that they would trust their gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

"In the evening after the battle, the professors of Christianity assembled together, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

"In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great but formerly unexpected satisfaction of being able to say that Tahiti and Eimeo, together with the small islands of Tapu-amanu and Teturoa, are now altogether, in profession, Christian Islands. The gods are destroyed, the maraes demolished, human sacrifices and infant murder, we hope, for ever abolished; and

the people every where calling upon us to come and teach them.

"The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

"But this is not all; we have also good news to communicate about the Leeward Islands. Tamotoa, or as he is now called Tapa, the principal chief, has also publicly renounced idolatry and embraced Christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society Islands; namely, Huahine, Raiatea, Tahaa, and Borabora. Two chiefs of Borabora, named Tefaaora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country."

"The school, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring island, some of whom are teaching others in the different islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the four Evangelists, and parts of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian catechism, which several hundreds have learnt, and can repeat perfectly. The spelling-books which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 2000 copies of a lesser spelling-book printed in the colony: these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write

being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the catechism and small spelling-book to the colony, and get 2000 or 3000 printed; but having heard that a printing-press is sent out for us, we thought it best to wait awhile, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible."

"We enclose a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case, directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed."

Extract of a letter from Pomare, King of Tahiti, to the Missionaries.

"Friends,

"May you be saved by Jehovah and Jesus Christ our Saviour! This is my speech to you, my friends. I wish you to send those idols to Britain for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune (even to Vairatoa :) and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When He looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died and are gone to destruction, kings and common people: they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with

these words.—It was you that taught us ; but the words, the knowledge, were from Jehovah. It is because of this that I rejoice, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease ; we cannot effect that ; man cannot effect it ; it is the work of God to cause evil things to be cast off, and the love of them to cease.

"I am going a journey around Tahiti, to acquaint the Rariras with the word of God and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Rariras are diligent about setting up houses for worship ; they are also diligent in seeking instruction, and now it is well with Tahiti.

"That principal idol, that has the red feathers of the Otuu, is Temeharo—that is his name—look you : you may know it by the red feathers ; that was Vairatoa's own god, and those feathers were from the ship of Lieutenant Watts ; it was Vairatoa that set them himself about the idol. If you think proper, you may burn them all in the fire ; or if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods.

"Should the Missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour by whom we sinners can be saved."

"POMARE, King of Tahiti, &c. &c.

"*Tahiti Motua, Feb. 19, 1816*"

DEATH OF SABAT.

The following brief narrative of the circumstances attending the latter days of the unhappy apostate Sabat, is taken from the Madras Courier.

"On renouncing the religion which he had embraced with all the zeal and fervour of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work intemperate abuse of many respectable gentlemen who had

been his benefactors. He immediately left Calcutta, visited Ave and Pegu, and a short time afterwards was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunction and remorse of conscience which he attempted to describe in his communications with several persons on that island. He stated that he never could be happy till he had made atonement for his offences, and had been received back into the church he had so shamefully abandoned. In a letter which he published in the Penang Gazette of the 9th of March, 1816, he had the effrontery to avow himself a true believer in Christianity ! notwithstanding the book he published contained a refutation of Christianity—a refutation of the divinity of Christ—a refutation of the objections of both Jews and Christians to the divine mission of Mahommed—proofs of his mission—and his own profession of faith ! From other sources of information, however, we understand that he testified extraordinary devotion as a Soonee, the sect of Mohammedans of which he was an original member. But in all his recent wanderings in different parts of Ava, Pegu, and Sumatra, it seems that the renown of his apostasy soon destroyed the friendly connexions he had formed on his first appearance, and in every place of sojourn he became finally despised and neglected. The following particulars, which describe the latest circumstances of his life, are derived from a native merchant of respectability.—A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces.—The dethroned Rajah was obliged to seek refuge at Penang ;—but no person feeling interested in his fate, or making any inquiry respecting his condition, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamanibni Salim, another Arab, having opened a communication with the exiled Rajah, engaged to return with him to Acheen ; but the followers or attendants of the Rajah, for some unspecified reason, turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there. But on his voyage back to this port, he was informed that the usurper above noticed, after having kept the

wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones and thrown into the sea! Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper; and having been discovered in carrying on a scheme to over-

throw the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the Reports agree respecting the fate of the unhappy apostate."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE affairs of this country are still unsettled. The allied powers, it is thought, in making their demands, are inclined to pay some regard to the present state of the French finances; but it would appear from late discussions, that the existence of dangerous parties in the country is still too formidable to allow of withdrawing or greatly diminishing the army of occupation.—An atrocious attempt was made on the night of the 11th of February to shoot the duke of Wellington. A pistol was fired at him, but happily without effect. The assassin has not been discovered. Considering how effectual a barrier this illustrious captain has opposed to the re-establishment

of the revolutionary government, as well as the distinguished share he had in overturning it, there is, we fear, too much reason to suspect that this attempt is but a part of the plan of the disaffected in that kingdom, for paving the way for the destruction of the existing order of things and the triumph of their own anarchical principles.

SWEDEN.

Charles XIII., King of Sweden, after a lingering illness, expired on the 5th of February, in his seventieth year. Bernadotte, who was elected crown prince in 1810, has been proclaimed king.

GREAT BRITAIN.

Two or three royal marriages are in prospect. The Duke of Cambridge is expected to receive the hand of the Princess of Hesse. The Princess Elizabeth also is about to be united to the Prince Frederic of Hesse Homberg.

The debates and transactions of both Houses of Parliament form the chief domestic feature of the preceding month.—The Habeas Corpus Suspension Act has been unanimously rescinded, and that by a process of unusual celerity.—The chancellor of the exchequer stated early in the month, that the Bank of England was making the most ample arrangements for resuming payments in specie at the time fixed by Parliament, and that nothing existed either in our interior circumstances or our connexions with foreign countries to render a prolongation of the restriction necessary. He, however, added, that the pecuniary arrangements of other powers, although they were not to be in any respect guaranteed by our government, might possibly be of such a nature and extent as to change the line of our policy on this subject. There is, however, at present a still stronger rea-

son than any which the chancellor of the exchequer has stated, to render it impossible for the Bank, without a very great change indeed in its system, to revert to cash payments: the market price of gold is now about 6 per cent. higher than the mint price. Unless, therefore, the present excessive issue of bank notes should be restrained, we see no hope whatever of its resuming its payments in specie.

The financial measures for the year will not be brought forward till after Easter.—In the mean time, we may congratulate the public on the cheering statement of the chancellor of the exchequer, by which it appears, that, although compared with the year ending January 5, 1817, there is an increase of 12,000,000*l.* in the unfunded debt, yet there is a diminution of the funded debt within the year ending January 5, 1818, to the amount of nineteen millions. Thus during the last year the national debt has been nominally reduced by the sum of seven millions; though, as the addition of 12,000,000*l.* to the unfunded debt is in *sterling money*, while the diminution of the funded debt is in *stock*, the real difference is

considerably lessened. Still the account is much better than was perhaps, all things considered, to be expected.

Committees have been appointed for considering the poor laws and the state of the nation. To the labours of the former we look with considerable hope and confidence, judging, from the effects of last year's Reports, that much benefit may be derived from their patient and enlightened exertions. The latter, which are secret, are concerned chiefly in examining into the cir-

cumstances connected with the late seditious proceedings, and the conduct of ministers towards the persons confined under the powers of the suspension act. After attending carefully to all the circumstances disclosed in Parliament, we discover no reason to accuse ministers of any thing like harsh or intemperate conduct. Still a bill of indemnity is necessary to prevent their being obliged, in their own defence, to make such disclosures as might expose their informants to popular odium.

ANSWERS TO CORRESPONDENTS.

WE have received a farther communication from Dr. Watson, of the Deaf and Dumb Institution in London.—He disclaims all knowledge of the obligation, stated by the Secretary of the Edinburgh Institution to have been required by that in London, not to communicate, under a penalty of 1000*l.*, the art of teaching the deaf and dumb to any other person. On that point we can only refer him to our informant, Mr James Farquhar Gordon of Edinburgh, whose letter is now before us.—Dr. Watson denies that it is possible in a few months to qualify an efficient instructor of the deaf and dumb, and he is of opinion that experience will prove his view to be correct. We by no means intend to question its correctness. Our only question was, whether liberality did not require a free and unrestricted communication in England, as in France, of the art of teaching the deaf and dumb. On that point our sentiments are unaltered. Dr. Watson seems to apprehend that this discussion is calculated to injure the deaf and dumb institution in the public esteem, and proportionably to impair its usefulness. We should deeply regret such an effect: nor do we in the slightest degree apprehend it. The institution itself is above all praise. If it were less valuable and important, we should have been less solicitous respecting the diffusion of its benefits. The only point on which we have ventured to doubt the propriety of its rules is not one which renders it less adapted to benefit the immediate objects of its own benevolence, but which tends to confine its benefits too exclusively to those objects. Why should this particular school, supported by public bounty, remain under peculiar restrictions with respect to the communication of knowledge?—Dr. Watson explains the *usual terms* of engaging assistants to be, to allow them a salary, board, &c. for a period to be fixed by mutual consent, generally five years, the salary increasing yearly according to merit.—Now this certainly seems to be very liberal treatment towards those who choose to engage themselves as assistants; but still the question recurs, why may not persons, like Mr. Gallaudet, who want neither salary nor board, and who do not choose to bind themselves to labour for years, under indentures, at the bidding of another, but who would rather pay for the instruction they receive, be allowed to acquire their knowledge in some other way less irksome and onerous?

We beg to inform W. M. that, considering the whole of the circumstances, and the many claims of a similar kind which are made from time to time on our attention, we do not feel that we ought to bring forward his case in the way he proposes.

We are requested to acknowledge, on behalf of the British and Foreign Bible Society, an anonymous donation of one hundred pounds, from "A Friend," under the date of the 18th February.

CLERICUS; A. Z.; מִתְּנֵן; METRIOS; H. G.; R.; W. A. C.; A CHRISTIAN; E.; JUVENIS; PAULINUS; P. C.; A CONSTANT READER; A COUNTRY CLERGYMAN; PACIFICATOR; and CLERICUS CESTRIENSIS, have been received, and are under consideration.

We are afraid to involve ourselves in the interminable controversy to which E. S.'s paper would give rise: we have therefore left his MS. at the Publisher's, as he desired.—G. W.'s papers are left there likewise.

We fully agree with J. R. that the epithet "adverse," used by a correspondent in our last Number, in reference to the Bishop of Chester's Chaplain, was much too strong. The extract from his sermon was eminently manly, candid, and conciliating.